THE

# ASSEMBLY'S MISSIONARY MAGAZINE;

OR

# EVANGELICAL INTELLIGENCER.

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## BIOGRAPHY.

### LIFE OF Dr. JAMES SPROAT.

*Further extracts from his Diary, continued from page* 321.

*June 26th*, 1793. After prayer, finished reading Lesley's short and easy method with the Deists, which I began yesterday. I am much pleased with this little treatise. The arguments, deduced from facts that cannot be disputed, are set in such a plain and easy point of light as to afford more conviction to an unprejudiced reader than many volumes written upon the same subject and containing many valuable things. I likewise read Mr. M'Clure's sermon on the death of the Rev. Dr. Pomeroy, with a good deal of satisfaction, and also finished an ingenious anonymous piece upon the internal evidences of the Christian religion.

*Lord's day, June 30th.* "Bless the Lord O my soul, and all that is within me bless his holy name, and forget not all his benefits." The Lord has carried me through the public services of the day beyond my expectation. May he follow my feeble attempts with his blessing.

*July 1st.* May the Lord commune with my heart. I have to look to him for his presence, grace, and protection, as it seems that I cannot attend to study much this day. Oh, that my meditations on the Lord may be sweet and solemn, and my soul arise to him in ejaculations of prayer and praise. I studied a little. Rode out with my daughter; afterwards went down to Pine-street, to endeavour to accommodate some uneasiness that had arisen between two of the members of the church; but I doubt I did but little good.

*Lord's day, August 4th,* Preached with considerable freedom for me, from those words of the prophet Jeremiah, "I have loved thee with an everlasting love," &c. The Lord was pleased to strengthen me, and to carry me through the public service beyond my expectation; for which I bless his name. I felt so comfortably that I had thoughts of attending public worship in the afternoon, but on the whole declined it. Had some meditations by myself that were solemn, and some outgoings of soul toward the Lord. O for a heart to love God, and obey all his commandments. Felt feeble toward evening. May patience have its perfect work in me, that I may be entire, lacking nothing.

*August 5th.* I had a very poor night as to bodily rest; could sleep but little, and this morning I am extremely feeble. Attended worship in my family and closet as usual. I am scarcely able to keep up. The Lord teach me submission to his holy will, and grant that I may partake of his holiness.

*August 6th.* The last night I rested more comfortably; blessed be God. This day I have had a heart-felt sense of my exceeding vileness. O for humility—O for faith unfeigned—O that I may be still and know that the Lord he is God alone; and that all my expectation of eternal life may arise from grace, reigning through the righteousness of the Lord Jesus Christ. Heard a long letter read in the evening, from my daughter in Charleston to her sister in Philadelphia, with which I was much pleased, it being full of religious sentiments.

*August 12th.* Went out with an intention to visit a poor young man, who I heard was sick. But alas! he departed this life about 7 o'clock this morning; a promising youth, "the only son of his mother and she a widow." I endeavoured to speak to the mother and sister of the deceased, and prayed with them. I then walked down to see J—— H—— and staid with him some time. He is in a declining state. I endeavoured to encourage and comfort him in the Lord, and prayed with him. In the afternoon I went to see Dr. H—— who has lately lost a child. He was not at home; endeavoured to impress on the mind of Mrs. H—— the duty of resignation to God's holy will, and to urge a sanctified improvement of the providence. [The deaths mentioned in this article were the first which occurred by the Yellow Fever in the Dr's. charge, and among the first which took place in the city. The disease, though remarked as singular and dreadful, was not yet known to be the pestilence.]

*August 14th, 15th, and 16th.* Was entirely confined to my house and a considerable part of the time to my bed with the

influenza. I endeavoured to pray, meditate, and be resigned to God's holy will. Upon the whole, I have great reason to complain of myself for my stupidity; but infinite reason to bless and praise the Lord for his goodness and mercy to me; chastising me so much like a tender father, and intermixing so many mercies with his afflicting rod. O if it may please him to grant me to partake of his holiness by these chastisements, then I shall know that in faithfulness he has afflicted me.

*August 21st. In the morning.* I thank God I had a very comfortable night; and I hope I may say that while my body rested comfortably on my bed my soul arose in solemn devotions to God in Christ.

*August 22d.* I rested the latter part of the night; the former I could not rest. As I constantly endeavour to lift up my heart to God when I am lain down on my bed, in prayers and supplications, with thanksgivings, believing that God regards the heart and not the position of the body. I seemed to have some outgoings of soul to God, the night past, and some earnest desires after him. I cried to him in behalf of the citizens, among whom mortal sickness is prevailing. I got lost in sleep for a little while in the midst of these exercises. When I awoke my thoughts were roving after forbidden objects. I tried to suppress them, and to have them fixed on objects spiritual and divine; but I had hard work. I tried to call in God's aid, and I hope he helped me in some measure. Oh how I hate vain thoughts! Oh for sanctifying grace, and for grace to serve God acceptably.

*August 23d.* This day completes fifty years since I was separated to the work of the gospel ministry. O Lord God! write laws of gratitude on my heart; and let my soul and all that is within me bless thy holy name, and forget not all the mercies, favours, benefits, and blessings thou hast conferred upon me, both of a temporal and spiritual nature, during the period of my ministerial life. I have to lament before the Lord my barrenness, unfruitfulness, want of faith, love, zeal, and greater diligence in the service of my God; and my multiplied sins, and aggravated offences against him. O for the Lord Jesus Christ's sake pardon my iniquity, for it is great! Wash me, sanctify me, justify me, O Lord, in the name of the Lord Jesus, and by the Spirit of our God.

I have also to return thanks to God for any use he has been pleased to make of me in his church for the good of immortal souls. O Lord! all the praise and glory belongeth unto thee! for neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. O that I may be enabled this day

to make a fresh surrender of myself and all that I have to the Lord. If it be the will of God to grant me strength, I propose to preach to-morrow. God prepare my heart.

*Lord's day, August 25th.* Very rainy. I preached in the morning from James v. 13. "Is any among you afflicted let him pray." It is a very sickly and dying time in the city. O that the inhabitants may learn righteousness while God's judgments are abroad in the land. I bless God for carrying me through the public service of the morning, though under great bodily infirmities.

*August 27th.* Blessed be God I had a comfortable night. Before I was up the sexton called to invite me to the funeral of a child of Mr. V——. But I thought it more my duty to visit and pray with the living: accordingly I went, and prayed with the families of Mr. H——, Mr. V——, and Mr. L——, sick with the epidemic disease. I was exceedingly fatigued when I returned home. I pray God to preserve me in the way of duty. May I know what duty is, and have a heart to do it. O Lord sanctify me and make me holy; then I shall be happy, come what will.

*August 28th.* I did not rest comfortably the former part of the last night; I believe partly through fatigue, and partly through anxiety for the distressed state of the city. I endeavoured to pray, and seemed to have a spirit of prayer at some times on my bed. The latter part of the night God gave me some quiet rest; blessed be his name. I attended worship in the family and closet. I feel very feeble, and am impressed, I doubt too much, with the state of the city. O Lord, thy judgments are certainly righteous judgments; may my heart submit. Certainly thou art as worthy to be adored when thou chastisest as when thou caressest. O for humility; O for faith; may the Lord grant that a spirit of prayer may be poured out on the people, that they may cry mightily to God in this day of calamity. I continued at home all day. Read some and wrote a little.

*August 29th.* I endeavoured to pray almost all my waking hours on my bed through the last night; sometimes no more than ejaculations. But God is every where; midnight and day are alike to him. The heart he looks at; the heart he requires. O that I might give him my heart to form for himself by the power of divine grace, that I may show forth his praise. The sickness does not seem to abate; the arrows of death are flying thick all around us. O Lord appear for the inhabitants of this guilty city. Teach thy people to pray and help them to turn to the Lord. Studied considerably this day. The weather very sultry, which is unfavourable for the sickness. But God orders all things right

*August* 30*th.* Rested pretty well last night, blessed be God. Had much religious exercise. My sins appeared mountainous; but my hopes in divine grace and mercy seemed to uphold me. I contemplated with some pleasure that precious passage of scripture, " It is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners of whom I am chief." Attended worship and wrote a little. Sickness and death continue. The inhabitants are moving out of the city. O that they may return to the Lord. I staid at home all day. Attempted prayer; but oh for grace to pray in faith. I attended the praying society in the evening. After prayer spoke from the words 1 Tim. i. 15. " This is a faithful saying," &c. God carried me through. May he have all the praise, and may he bless it. O for believing views of an almighty Saviour. Exceeding hot and unhealthy weather.

*Lord's day, September* 1*st.* I preached in the morning from those words in Jeremiah, " O Lord though our iniquities testify against us, yet do thou it for thine own sake," &c. I endeavoured to press upon the people the importance of penitential confession and fervent prayer in this day of God's judgments. I was but feeble in my body, but God carried me through. May he follow it with his blessing, and stir up a spirit of prayer among his people, and remove his judgments. I was charged by Dr. R—— not to attempt to preach twice, with which I complied, though I felt a little sorry for it in the afternoon. After dinner I sent my servant with Mrs. S——, a visitor, to Gloucester Point, she not chusing to stay in the city. Spent the afternoon at home in reading and prayer.

*September* 6*th.* The weather continues warm, and the sickness of the citizens continues. O Lord! in the midst of wrath remember mercy. Rebuke us not in wrath nor chasten us in thy sore displeasure: For who could stand O Lord! if thou shouldst rise up. Blessed be God, I attended worship in my family and closet, with some composure of mind. Mrs. Sproat is much affected with a disorder in her throat. May God be pleased to remove it, or give grace to improve it aright.

*September* 7*th.* I thank God for a comfortable night's rest, the last night. Attended worship in family and closet; my mind in some measure composed, blessed be God. I had some solemn, and I hope I may say, sweet meditations, on " the unsearchable riches of Christ." O that he may become more and more precious to my soul; that I might commit my whole soul to him; and that he would be pleased to commit himself with his adorable fulness to

my soul. O Lord make me more acquainted with this *committing work;* that I may know in whom I have believed, and have a full persuasion of his ability to keep what I have committed to him against that day. I was called out to visit a poor man sick with this mortal fever. I thought it my duty to go, and went. Discoursed and prayed with him. The Lord bless it to his good. May God preserve me, and prepare me for the holy sabbath.

*Lord's day, September 8th.* I preached in the morning from Isaiah xlv. 19. "I said not to the seed of Jacob seek ye me in vain." As it is a time of sore sickness indeed, which is very mortal in the city, I endeavoured to stir up the people to earnest, fervent, preserving prayer to God drawn from the encouragements of his own word. May he bless it for good and pour out a spirit of grace and supplication, avert his judgments, and in the midst of wrath remember mercy. I could not preach in the afternoon; but spent the time at home; called the family together and prayed with them, as there was no worship in the other churches of the Presbyterian denomination. I attended the funeral of poor Mrs. B—— in the evening and spoke at the grave to a few people.

*September 9th.* The epidemic continues. The elders yesterday agreed, God willing, to meet in the church at 11 o'clock tomorrow to spend some time in prayer in this day of calamity and sore rebuke. O that the Lord would be entreated to stay his hand and remove his judgments. O Lord remember mercy in the midst of wrath.

[*To be continued.*]

## RELIGIOUS AND MORAL DISCUSSIONS.

### REWARDS OF THE RIGHTEOUS.

MR. EDITOR,

FREQUENT mention is made, in both private and public discourse, of the Rewards of Piety and Virtue in the state of future retribution. But it is, I fear, too often made with improper meaning, or without the needful explanation. The consequence may be, and I suspect often is, injurious to the religious interests of our fellowmen. The subject likewise is amongst the first in point of importance to be held up to view, to be explained, and enforced, by those whom the Missionary Society have sent out, or may hereafter send out, to preach the gospel, whether to the heathen, or to any of the uninstructed inhabitants of our extensive country.

On this subject perhaps, a few thoughts may not be unprofitable, or unacceptable in your Missionary Magazine. I mean not, however, to occupy your pages in proving what by all Christians is allowed, the certainty of such retribution. So interwoven is it with the whole system of our holy religion, that, as St. Paul reasons concerning the resurrection of the dead, saying " if the dead rise not then is Christ not risen and your faith is vain;" so we may here say, if there be no future distribution of rewards and punishments, then is Christianity but a fable, and our hopes and our fears are alike unprofitable and superstitious.

My principal design is, to consider that kind of respect to those future rewards which consists with truth, profit and duty. And here I have not in view the peculiar affections of the mind, with which those rewards, as to the matter of them, are to be embraced and regarded. I think chiefly of the moral ground and reason, on which, in the wisdom and righteousness of God, they are administered to sinful, guilty, and undeserving creatures.

Under this view, it is needful, that we be well established in that prominent and distinguishing doctrine of Christianity, viz. that they are not, strictly speaking, a remuneration of our own individual personal conduct. The recompense awarded to Christian believers in the world to come, is the sum of their salvation by Jesus Christ. Now it is an acknowledged truth, according to the Apostle, Romans xi. 16. that, " by grace we are saved through faith; not of works, lest any man should boast; for, if it be of works, then it is no more of grace; otherwise work is no more work." The rewards included in this recompense, are so adjudged and administered in point of reason and merit, as wholly to exclude self-estimation, or " boasting," as it is called, on our parts; and accordingly, they are not the rewards of our personal works. For, as the same Apostle adds, " To him that worketh is the reward reckoned, not of grace, but of debt."

The rewards, dispensed to an innocent creature, who had never swerved from the strictest integrity and rectitude, may be conceived of, though under different views, as being either of grace or of debt. So far as his benefit, or his happiness is the natural and pure result of his present virtue, his rewards may be said to be of debt, being founded in, and strictly proportioned to the moral efficiency, or, which is the same, the merit, that, according to the constitution of things, belongs to it. But so far as his virtue, in its original principles, and in the preservation of those principles, is of the free endowment of his maker, and so far as his

benefits abound beyond the efficiency above-mentioned, so far his reward is to be considered as of grace.

But, for man, who hath sinned, his rewards, both in this world and in the world to come, that is to say, all the happy fruits annexed to or issuing from his virtue, as well as his virtue itself, must be considered as being wholly of grace. Even in their lowest amount, those fruits do, I may say, infinitely transcend the intrinsic power or merit of our most accomplished goodness. Our most accomplished goodness cannot avail in the smallest degree to counterbalance, to atone for, or in any measure to obviate the ultimate and just consequences of one transgression. It cannot purify the conscience; it cannot give peace, or hope, or confidence towards God. These benefits are the exclusive result of the mediatory work and abounding merit of the great Author and Finisher of our faith. To suppose them to proceed from our personal works, as their efficient, or meritoriously procuring cause, is to suppose them to accrue to us as of debt; and of debt, indeed, in the highest imaginable sense; because, in this case, our works must so abound in merit as to exceed what is proper to the nature of the works of the most innocent creature; and withal they must be fully adequate at least to the demerit of all our transgressions. Indeed, in regard to the rewards of the heavenly state, they must yet more abound; they must abound in merit, not only beyond what belongs to the most perfect virtue,* but even to an equivalency with the whole amount of excellence and happiness awarded in the heavenly state; than which nothing can be more inadmissible.

It avails not to suggest to the contrary, that the rewards referred to are not supposed to be of works done in conformity to mere law, where Christ and grace are excluded, but of works of Christian faith. It is a principle of genuine Christian faith to disclaim all expectation of benefit by way of remuneration founded in any supposed efficiency or worthiness of its own operations. Although by faith we realize, ascertain, and enjoy the justification of our persons with the blessings it involves, yet it is not, in a strict and proper sense, our faith that justifies us: it is not that work which answers the claims of the divine law which we have

* In a former number of your Magazine I was much pleased to see some just observations on the indiscriminate and undefined use of the term Virtue. It will accordingly be proper here to give notice, that I wish it to be understood in this place, and indeed throughout these remarks, as comprehending whatever is essential to real piety or holiness.

violated: it is not that, on account of which, as answerable to those claims, we are adjudged just and righteous in the eye of that law. Our faith, therefore, if it accord with the word and testimony, in embracing the rewards of righteousness, doth not respect them as the rewards of its own merits or energies, how excellent and beneficial soever they may be. Were it so, the gospel would be no other than law; and those words, "Believe in the Lord Jesus Christ, and thou shalt be saved," would be tantamount to that language of the law, "Do these things, and thou shalt live by them." Yet what multitudes do thus read Moses or the law, even when they read the gospel! and while they read the veil is on their hearts. The gospel thus read, or thus understood, is no other than the "letter that killeth." It is only the Spirit that giveth life. The true sense of the gospel, we find in the Spirit; and that Spirit is Christ; "Christ, the end of the law for righteousness to every one that believeth."

This was the sense in which Moses himself, the Minister of the law, understood that grace by which he was saved; as we read in Hebrews xi. 26. "He had respect unto the recompense of reward." But how? "Esteeming the reproach of Christ greater riches than the treasures of Egypt: that is, the rewards of the reproach of Christ, or the rewards of that perfection of fortitude, resignation, and piety, with which, in the days of his flesh, he endured reproach; and, at the same time, regarding the reproach, which he himself endured for Christ's sake, as of inestimable value; of inestimable value, as augmenting his future share in the glorious benefits awarded to the Saviour's merits. Our Saviour, accordingly, speaking of his kingdom and coming, in Rev. xxii. 12. thus expresseth himself; "Behold, I come quickly, and *my* reward is with me;" meaning, the reward of his mediatory righteousness, "to give every man according as his work shall be:" As though he had said, that, when he shall come again, he will come with his own well-earned rewards, as it were, in his train, to invest every man with full personal possession; and that, in such measures as shall most equally accord with their respective work of faith and labour of love.

Thus it is, according to the gospel, in reference to the future rewards of piety and virtue. They will be administered so as to exclude self-estimation on our part. They will be administered not as the rewards of our own personal goodness, but of the righteousness of our divine Mediator. And they will be administered to every real Christian believer in just and equal proportion to the strength, zeal, and excellence of his Christian works, and the

advancement which he shall appear to have made in the life of christian piety and goodness.

I have written thus much on the subject, not only in reference to those, who, though they profess the truth, yet, in practical contradiction to it, presume on their personal goodness as rewardable both in the present and future state; but likewise in reference to those, who, professedly renounce all expectation of benefits as the reward of the Saviour's virtues, and who, of course, presume upon them as the reward of their own; their own virtues having been, in their opinion, by a new constitution of grace, rendered in a proper sense rewardable. It is a sentiment highly derogatory to the honours of evangelical grace, obstructive to advancement and comfort in the Christian life, and repugnant to the principles of reason and sound philosophy. I do not mean reason, as in us degenerate, blinded by prejudice, and distempered with pride; nor do I mean philosophy, reasoning, as it is wont, on principles, which cannot hold in the case of moral degeneracy and guilt. In her eye, the Christian truth is ever offensive. She contemns it as ungrateful. She rejects it as ineffectual. In her eye, the gospel, in its true sense and spirit, is foolishness. The true believer, however, is happy in knowing, that " the foolishness of God is wiser than men." It is the glory of the gospel, that it confounds all the affected wisdom of the wise; and that it will one day universally appear to be, as it truly is, " the wisdom of God and the power of God to salvation." As such, indeed, it, at present, appears in the eye of every sincere and enlightened believer, from his having established the christian hope on so much better grounds than it could have been, were it to depend on the value and improvement of our personal virtues; virtues, which, in their highest energies and celebrity, scarcely deserve the name. The grounds, to which I refer, are the promises, which were made to the indefective and infinitely meritorious virtues of our divine Mediator and surety; and to us, as, by the constitution of eternal wisdom and grace, in him, our head and representative in the well-ordered covenant of redemption. So surely to be depended on are these promises, that they have all been, virtually at least, already accomplished in him, who " was delivered for our offences, and rose again for our justification;" and who, accordingly, in the behalf of all true believers, hath already taken possession of the promised inheritance. In this pre-occupation, their eternal all is fully compassed, faithfully reserved, and eternally secured.

## AN ORIGINAL LETTER

*From the Rev. SAMUEL DAVIES, of Hanover in Virginia (afterwards President of the College of New-Jersey) to a friend at Williamsburg.*

VERY DEAR SIR,

YOUR unreservedness is a happy omen to our correspondence, and an encouragement to me to do myself the pleasure of endeavouring a retaliation. The secret exercises of our minds with respect to the important affairs of eternity, will not bear a public discovery; and yet, it affords a sensible pain to be obliged to conceal them entirely for want of some confidant to communicate them to. This pain, I hope, we shall, in some measure, help to relieve each other from: and when such things are prudently, and seasonably intermixt with amicable freedoms, friendship is much more noble, refined, and delightful. On such occasions, I frequently recollect those nervous lines of Mr. Addison;

——" The friendships of the world are oft
" Confederacies in vice, or leagues of pleasure:
" Our's has severest virtue for its basis;
" And such a friendship ends not but in death."

I am glad, sir, the prospect of eternity suggested a train of serious thoughts to you, notwithstanding the stupifying languishments of your mortal frame. I myself, have been in the same condition! But, my imagination cannot now paint the images of eternal things with that solemn and striking aspect which they then bore. There is, sir, such a thing as dying not only with hope, but with triumph; and this we should be aspiring after. To risk eternity, to rest our everlasting states upon a peradventure, is a shocking thought. Experiments are improving, where there is room for repeated trials; but, to make an experiment of what can never be done but once, and, consequently, never corrected if done wrong, is the most pernicious rashness. Let us, then, my dear friend, let us *give all diligence to make our calling and election sure.*

Reason gives me some faint intimations, and revelation furnishes me with the clearest demonstration, that the Father of my spirit can alone satisfy its capacious desires, and that he is my only happifying portion. Both assure me, that he is a being of infinite holiness, and implacably abominates all moral evil; and, that since a rational creature can never receive happiness from that which is disagreeable to his disposition, I cannot be happy in the enjoyment of him till I be conformed to him; or be satisfied

till I awake with his likeness (Ps. 17. ult.). And my own melancholy experience, ever since I was capable of serious reflection, convinces me that my natural temper is opposite to him; that I disaffect his government, and am utterly averse to that universal, humble devotedness to him which would, undoubtedly, be the prevailing bias of a heart formed in his likeness. From which premises, sir, I have for sundry years, laid down this as a most certain conclusion, That whatever profession of religion I make, and whatever relations I bear to him as a member or minister of his visible church; however resolutely I purpose to reform from criminal irregularities, and to perform religious and moral duties; and however well I may fulfil my resolution, as to the matter of these duties; yet there is a necessity that my innate propensions be subdued by supernatural grace, and divine principles, inclinations, and tendencies implanted, in order to serve God acceptably here, and to enjoy him hereafter. 'Tis as evident to me, as that light and darkness can have no communion, that such a change must be wrought in me; that the prevailing bent of my soul must be Godward; that I must be disposed not to live to myself, or die to myself, but to do whatever he has made my duty, whether civil or religious, and suffer whatever his providence may lay before me, with a supreme regard to him, and as an act of obedience to his sovereign will, before Almightiness itself can make me happy; (for that cannot reconcile eternal contradictions); and my hopes of heaven, sir, rise and fall just in proportion to the evidences which self-examination affords me of such a change. All the usual pleas drawn from such topics as the frailty of human nature, the mercy of God, the merits of Christ, &c. cannot extenuate the depravity of my heart, nor encourage me to hope for the reward of holiness, while I am unholy; for let human nature be subject to ever so many foibles, and ever so impotent to refrain from sin, it *must* be made holy, or everlastingly miserable: and the mercy of God and merits of Christ cannot excite him to make a sinner happy in the enjoyment of an object he disaffects. And had I no competent evidences of such a work begun in my soul, I might justly count myself the most unaccountably stupid wretch, to indulge myself in security, or flatter myself with hopes of future safety: and I must confess, my evidences have been sometimes lamentably obscured, to my great perplexity. I am, also, fully convinced, that in all my transactions with God, I must have a particular and distinct reference to Christ as mediator, and that all my endeavours will prove unsuccessful that are done with a view to self-recommendation. Thus, sir, I must find myself disposed before I

can face death with comfort; and I cannot defend myself against sorrow, when I observe how many around me seem to have formed a quite different system of religion.

I now proceed to your question. I fully agree with you, that the most enormous sinner, upon his repentance, though in his last moments, will undoubtedly be saved; though it be infinitely hazardous, as you well observe, to defer it till then. When you say, that saving faith is known only by its fruits, you either mean, that its reality cannot be discovered but by those fruits of holiness which require some considerable time for their production, as a course of practical religion, and a series of devout exercises (and the connexion of the paragraph tempts me to understand you thus); or, that it cannot be known, considered abstractly from those divine views and heavenly sensations which are contemporary with it, and attend its vigorous exercise. If you mean the latter, I agree with you; if the former, I beg leave modestly to dissent from you: for, I humbly conceive, the reality and truth of faith may sometimes be discerned intuitively, and is attended with self-evidence. The mind may have such views of divine things, such discoveries of the glory of God's perfections, and the wisdom, grace, and justice that appear in the method of salvation through Christ; and the will may acquiesce with such cordial complacence in the gospel; and the whole soul be so transformed into the divine likeness, that the change cannot but be discerned. So, I may know I am perfectly in health of body at present because I feel it; and have no need to suspend my determination till I have had time enough to perform the actions of a man in health. The Spirit of God, whose influences we must acknowledge, or renounce the gospel, knows the avenues of our minds, and can shed light on the exercises of our minds, and immediately convince us of the agreement of our present sensations and dispositions with the peculiar marks of saving faith in the sacred scriptures. Hence we read of the witness of the spirit, of the earnest and sealing of the Spirit. Peter could declare, soon after his recovery, and before he had had time to try it by its lasting effects, "Lord, thou knowest that I love thee:" and the jailor immediately upon his conversion, rejoiced in the Lord. Faith is sometimes attended with joy unspeakable and full of glory, or with *glorified joy*, such as is in heaven; (so it may be rendered;) and surely such joy must be self-distinguished from all other passions. He that believeth hath the witness in himself. Moreover, the happy experience of sundry in the sphere of my acquaintance assures me, that at the time of their first believing in Christ, they had a great degree

of probability, and some of them a degree of assurance, that the faith they were then enabled to act, was saving; so widely did it differ from every thing they had experienced before! But still, it must be granted that a patient continuance in well-doing gives additional evidence to the truth of faith; and such as are continued some time in life after they were first brought, (as they imagined) to act faith in Christ, ought not to account their faith saving, if it be not attested with this evidence; but then, the want of this evidence in such will not prove that a man cannot, upon his first believing, have satisfactory evidences of it; or that their faith which now appears insufficient, was once saving; but only that they never had true faith, and were deceived by their own imaginations.

I have been so unhappy, sir, as to observe sundry that have apostatized after a sick-bed repentance, and at last died miserably; and therefore, I am always very jealous of the professions of such at that season; and think it my duty, when called to visit them, honestly to represent their real danger to them. I believe the most plausible shows of repentance and faith which appear in most at that time, may be accounted for, without supposing them real converts. A man on the brink of eternity, who is persuaded of future retributions, according to the deeds done in the body, and is conscious that his past temper and conduct give him reason to forebode eternal punishment to himself, must be cast into a mighty consternation, unless he be hardened to a prodigy. His anxious mind will use all shifts for relief, though he have no regard to God at all. We may justly conclude that an infernal spirit now under sentence of eternal condemnation, if he had the least prospect of success, would be excited, from the mercenary principle of self-love, without the least love to God, to try to work up himself to a compliance with the terms of deliverance. So it is natural to a dying profligate, (who is as shy of misery as any,) to cry for mercy, to try to repent of his sin, merely because he sees it has ruined him, and to persuade himself that the mercy of God through Christ, will pardon him. This a malefactor would do, who finds himself on the way to execution, though he had no regard to the government, and is void of all integrity and a sense of honesty. And as a sinner, thus exercised, is in a prodigiously tormenting ferment, his natural love of ease will excite him to catch at all evidences of safety, though insufficient, and to endeavour to persuade himself that he shall be pardoned, till he has wrought up himself, at last, to expect it: and by-standers may be injudicious, or at least incompetent to judge of the inward sensations

of another, so will hope well of him, as, indeed, is their duty, till they have evidences to the contrary. But, you will grant, sir, I suppose, that the deepest repentance resulting from such mercenary, servile, and slavish principles will not issue in salvation. In this manner, sir, I would account for the religious exercises of such apostates; and if you have any objections to it, you may freely mention them. But, the determination of this question depends on another, about the saints' perseverance; and men would give different answers to this, according to their sentiments on that: and if you assign it to me, I shall make that the subject of my next.

I write in the greatest hurry; and were I not forward to encourage a correspondence so agreeable to me, I should not write at all, at present. I set down my first thoughts, and use the expressions that most readily occur; therefore, both will require your candour to excuse them. I have lent ——— Mr. Brainard's Life, with a view, that you, also, might peruse it. I look upon it as a surprising series of uncommon piety, and hope it will appear so to you. I would have you read Mr. Edwards's 3d Reflection, page 295, before you read the book. I am, with the sincerest respect, dear sir, your affectionate friend,

SAMUEL DAVIES.

7ber 5th.

[The year is not mentioned, but is supposed to have been 1750 or 1751.]

## OF NEBUCHADNEZZAR.

### No. I.

In a conversation with some friends who were loud in the commendation of *this* and *that* devotional book, "*The Bible* is the best christian book *I* ever read," exclaimed a pious man. A just reproof to those who in their zeal for human writings lose sight of the word of God. The scriptures instruct us on all the important subjects of religion by example as well as by doctrine and precept. From these examples I shall single out *one*, and examine the instruction which it affords. Nebuchadnezzar of Babylon is the example which I have selected.

The scriptures place Nebuchadnezzar in three points of view; when *impious*; when *punished*; when *reformed*.

View Nebuchadnezzar when impious.

The characteristics of his grandeur, found in the book of Daniel, are; A great image, whose brightness was excellent, and

the form thereof terrible; A strong tree, reaching in height unto heaven, and affording shade and food to the beasts of the earth. His authority was absolute. It was in his power to do mankind good or evil, to slay or to keep alive, to put down, or to set up. The reins of government over an extensive empire were put into his hand, and neither talents, education, nor concurrent favourable circumstances were wanting to the execution of any of his designs. Was he the guardian of religion? Was he the father of his people? Was he a pattern of humility? An instance cannot be given of one more *wicked*, more *cruel*, more *haughty*.

A horrid transaction in the province of Babylon, is a lasting monument of his *wicked* conduct. *Baal*, some departed warrior, and none more likely than *Nimrod*, was the object of veneration among the Babylonians. Loaded with the spoils of Judea, Nebuchadnezzar prepared in his honour a statue of massy gold, which together with the pedestal was ninety feet high. The day of dedication approached, when all were commanded, under the severest penalty, at a certain signal, to fall down before the image, and to worship. Obedience was instantaneously yielded by all, except by some pious Jews, who were withheld from such an act, by their respect for Jehovah. At the report of their disobedience, Nebuchadnezzar was transported with passion: "Do ye not serve *my Gods*, nor worship the golden image which *I* have set up. If ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace, and *who* is *that God* that shall deliver you out of my hands?" What blasphemy! Had he an arm like God? or could he thunder with a voice like his? It is criminal to forget the living and true God. It is more criminal to set him at defiance. It is the height of criminality to force others by fire and sword to disregard and to defy him. This, in all its extent, is chargeable upon Nebuchadnezzar; numerous instances of this monarch's *cruelty* might be adduced.

Having subdued Jerusalem, by his arms, he sat in judgment at Riblah upon their captive king. A sentence passed, shocking to humanity, which notwithstanding, was executed with the utmost rigor. "They slew the sons of Zedekiah, before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon." The ingratitude and rebellion of Zedekiah may be pleaded in vindication of this severe act: after allowing the plea all the weight it deserves, still the heart shrinks at the sad tale, and is forced to pronounce that the deed could not be justified.

Whatever may be urged in defence of Zedekiah's punishment, the treatment of the three children can admit of none. Their religion forbade idolatry, and they could not, be the consequence what it might, disobey God, by worshipping the image which Nebuchadnezzar had set up. This they declared, before the king, in so firm and determined a tone as showed that their resolution was taken, and was not to be altered. Unaccustomed to the least contradiction, he could not bear to be opposed in a favourite design by captives, who were entirely at his mercy; his fury arose even to madness. The storm which agitated his soul, darkened his visage, and fell with destructive force upon these helpless strangers. The furnace was heated seven times more than usual, and they, bound hand and foot, were thrown with violence into the midst of the fire.

On another occasion, he was impressed with a dream; the dream escaped him, whilst the impression it made remained. He ordered the wise men of Babylon, on pain of death, not only to interpret the dream, but to tell him what it was. Their modest remonstrance, that no man on earth could do what the king required, and that the request was of so singular a nature, that it had never before by any other king been either thought of, or made, had not the least effect; he must be obeyed even in impossibilities, otherwise his vengeance falls on the innocent, the devoted head.

The root of such impious, such cruel conduct was *pride*. He rejected with scorn a superior even in the heavens. The spoils of conquered countries enabled him to repair the walls of Babylon, to build a temple for Belus, and a palace for himself; to form a reservoir of water of vast capacity; and hanging-gardens to please the queen, in imitation of the mountains and forests of Media, her native country. Some of these were works of *use*; others of them, works of *pleasure*; none of them perhaps blamable in a great and wealthy prince; but with Nebuchadnezzar they became the food of pride, the instruments of tyranny, and thus aggravated his crimes and hastened his ruin.

The nearer creatures are assimilated to their creator, they are the more humble; the farther they are removed from him by their wickedness, the more their pride increases. Angels, who stand continually in God's presence, are gentle and benevolent; they insult not even the most blasphemous; they cheerfully take the helpless infant under their guardian care: but angels who have left their first estate, are violent and malicious; they withhold not their tongues from blasphemy; they feel satisfaction in the

sharpest torments which they can inflict. How did they exult in our Saviour's agony? How did they afflict many from whom he ejected them?

Nebuchadnezzar's guilt, exceeding the usual guilt of men on earth, was allied to that of the apostates in hell. He acted like an infernal, and provoked the divine judgment, which was executed in an exemplary manner. The fire of heaven fell upon the dry fuel, which, had not preventing mercy interposed, must have been utterly consumed.

PHILOLOGOS.

[*To be continued.*]

## REFLECTIONS.

BY A LADY.

The dreams of hope are fled; the bright visions of felicity, which, in the bloom of youth, and ardour of affection, dawned on my mind, are vanished forever; and this earthly scene contains nothing in its dreary perspective, which can engage my wishes or animate my hopes!

Is there then no solace for calamity? Is there no refuge from the storm which has levelled the fabric of human happiness in the dust? Does the creator of all things call into existence beings subjected to disappointment without alleviation, and to sorrow without support? Does he give them a capacity for happiness, and a sense of enjoyment, only to make them feel more acutely the deprivation of both?

These, in the moments of misery, when the retrospection of a melancholy life renewed its sufferings, were the suggestions which despair impressed on my mind. But that merciful Being whose goodness these suggestions insulted, permitted the mild beams of religion to dissipate the guilty gloom; and in the extension of being to which her light directed me, this moment of mortality appeared but as a dark speck at the entrance of a never-ending progression of unclouded existence.

When we take a survey of human life; when we consider the shortness of its duration, the instability of its enjoyments, and the inevitable period which will consign equally to the grave, the heart that is flushed with transport or sunk in distress; when we compare with this those glorious promises of life and immortality, brought to light by the gospel; we must regard with astonishment that propensity of human nature here to fix its

resting place for happiness; we must listen with pity to the clamours of disappointment and sorrow.

But alas! when entering on the stage of life, with all the hopes of happiness inherent in our natures, the present scene, the objects of sense alone, engross our affections; the world appears all-delightful before us; its pleasures are magnified and extended by the influence of an ardent imagination, and that ceaseless thirst of enjoyment which was designed to elevate our minds to purer bliss, and to meet its fruition in a more exalted state of being, is lost in pursuits by which it can never be fully gratified, and which disappointment may terminate; or confined to a scene which the next moment may shut out forever.

Did we, in our pursuit of happiness, view the extension of our being beyond this earthly scene, did we form our plans for eternity as well as for time, how would the enjoyments of life be heightened! how would its sorrows be alleviated! Attachments formed with the hope of eternal duration, would give to the heart that cherished them sensations of rapture which the soul that rises not beyond an earthly sphere, can never taste. The warm emotions of parental love, would be increased and heightened by the reflection that the objects were heirs with themselves of immortal glory; and that in a future state of being, next to the eternal mercy of the Source of all good, they would bless the pious care which had led their young minds to virtue, and reared them as claimants of the immutable promises of their God. In the temporary separation, which that wisdom we cannot fathom has entailed upon an erring race, how could we "sorrow as those who had no hope," if our views have never been limited to the confines of mortality? if we regarded this life only as preparatory to a scene where bliss is unalloyed, and death has lost his triumph. In mental acquirements, how would our ardour be increased by the consideration that our researches would not terminate in the grave, but that hereafter the stores of knowledge would be opened to us, our faculties enlarged, and our perceptions refined, and that every obscurity in the natural and moral system would be dispelled, and the radiations of the Deity illumine every part of his creation. In benevolent and social exertions we should be inspired with a motive superior even to that of communicating happiness to fellow-beings, and animated with the hope that their influence here cultivated would prepare the heart for more perfect enjoyment beyond the grave. Here, with the desire, we do not always possess the means of gratifying our amiable affections, and frequently our best actions are liable to the

misconstructions of malevolence and envy, and their design to be defeated, by the insolence of ingratitude, or the caprice of folly. But in that state of blessedness where these principles of goodness are ripened into a seraphic and universal love, no desire shall remain unfulfilled; no malignity shall defeat the purposes of virtue, but united in the presence of the divine Source of love, all are blessing and blest through him, and in each other, throughout eternity.

And are these the prospects, are these the hopes which we overlook in an impetuous pursuit of worldly happiness? are these the promises which we disregard, or account as nothing, because the almighty Sovereign, perhaps the better to prepare us to inherit them, hath ordained us here a thorny path? O man! inconsistent erring man! ever panting after happiness, yet rushing to misery! for what but misery can be the consequence of an unbounded attachment to the things of this world, unconnected with their existence in a future!

To arm the heart with insensibility against sorrow; to see with indifference the objects of our affection torn from us forever, and those hopes of delight which their existence gave us, sink with them to the grave; to suffer all this without a sigh, is not what Christianity requires of us. But while the tear trickles, and the bosom swells, ought not the promise of immortality, given by Him who bore our infirmities, and our sorrows and suffered and died to raise our hopes to a resurrection to eternal life, to teach us submission in sorrow, and resignation of all that is dear to us in nature and in love, and to elevate our minds to that fruition of bliss which he hath procured for us beyond the tomb?

Alas! what mean then these desponding thoughts, these poignant emotions, which even at this moment press on my weak bosom on retracing its woes? O Thou! who in wisdom hast pierced, and who alone knowest the struggles of my soul, assist, I beseech thee, the feeble efforts of reason, and strengthen by the blessed influences of thy grace, a heart, which, if thus unaided, cannot be supported; but which, through thy all-sufficient help, essays to hold fast the divine hope thou hast given it, and to rise above the sufferings of mortality in the anticipation of that state where suffering is not known—of bliss, eternal in the heavens!

## J. C's JOURNAL.

[*Continued from page* 347.]

20. I took leave of my friends and sat off for Utica, attended by my kind host; an Indian chief having willingly supplied me with a horse. The wife of the chief appeared to me, a very worthy woman; their children sober, and I am informed both husband and wife appear in the ministry. Their daughter wrote a letter to my daughter by me as follows:

"Dear friend, No doubt but thou wilt excuse a letter from one who wishes thee and thy society well. Though unknown to each other, as to our bodily persons, yet I sincerely hope, that we frequently converse with the same spirit. My dear friend, I thank thy father, and likewise thee for thy kind care towards us, the natives of America. I believe that you have your reward, for God will reward you. I give my kind love to all thy friends, and tell them, that the good Spirit is on its way to the dark corners of the earth. When, my dear friend, when will that happy day appear, when the nations of the earth will learn war no more? Then Zion will arise and travail, and she will bring forth. So farewell. From thy unknown friend. G. C."

I also received another letter from a female Indian for my daughter, which follows:

"Friend and sister, This is to let you know, that I much rejoice to see friend J. C. come by the side of our fire-place; and that he has brought our girls home. I cannot but bless the great good Spirit for his great goodness in preserving our long absent girls, from various dangers, and that they have found favour in the sight of so good friends, as to take them under their benevolent care, and instruct them in good things and ways. I acknowledge that you have done a great deal for us out of love to the good great Spirit, and your fellow-creatures, that we poor natives might, as it were, rise up and walk, follow the good path which you follow, by which I always feel thankful, and hope you will not lose your reward in heaven.

"I feel our obligations are increased, as our advantages are increased, to serve God in sincerity and in truth. Religion is somewhat low among us, but some Christians seem to keep on still. There have been but a few careless ones, stirred up for soul concern since your young men left us, who were at Oneida. But others seem still to remain in the bondage of spiritual Pharaoh; but God is able to turn their hearts, and make them

willing to walk towards Canaan. I have not time to express what I feel; but to conclude, wish your prayers, that the great good Spirit may pour down his blessing upon us, that religion may again revive among us. C. S."

I now took my leave of my valuable friend J. D. I believe few, if any, could have been found, that would have been so suitable a companion for my purpose. This I attributed wholly unto the Lord, whom I have often found a present help in the time of need.

The morning was calm and serene, the trees were clothed with verdure, the rich pastures on all sides displayed the fertility of the country. Here my mind was led to a more special contemplation of that power which had not only protected me and my Indian children in this long journey, but enabled me to complete my serious and important business to satisfaction. Quietly meditating on these things, the expression of David arose in my heart: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." On my way to New-York, I was favoured with the company of two respectable young men from Canada. One of them gave me a very circumstantial account of the Cactenawaga Indians, who reside on an island in the river St. Lawrence; also of the religious behaviour and conduct of the Moravian Indians who are in the English settlement. I cannot well here omit a remarkable story. As we were passing a large elegant house on the road, a friend in company informed me, that a pious German in the neighbourhood, some little time before, sent one evening for the mistress of this family, to be a witness to his will. It being late, she proposed putting it off till the morning. He repeated the application, assuring her that he should not live many hours, though then walking about his room. She accordingly went. He then seriously informed her, that upwards of twenty-four years before, he saw in a vision, the index or hour-hand of the clock in his room go round twice, and the minute-hand to a certain minute. This he fully understood to point to him the awful period when he was to close this earthly scene. He understood each hour to mean a year, and each minute a week; and that this time was now fulfilled. He expired at the exact time, according to this prediction, after disposing of his estate to pious uses.

13. This evening, by the continued mercy of a gracious God, I arrived at my own habitation, and found my family all well. While on this journey, I made the following remarks.

The *Brotherton* Indians have, within the last three years, built

nine log houses, three log barns, and four frame barns; and two frame houses more will be enclosed this fall. They have eight yoke of oxen added to their former number, also a considerable number of cows. They have purchased, during the last year, two hundred and seventy sheep and eight colts. In the year 1799 they wove one hundred yards of linen, and in 1801 upwards of six hundred yards. In 1799, seven families raised a little wheat, and in 1801, fifty-six families raised wheat, with corn and flax in proportion. They have seven weavers, and a neat place of worship steadily attended twice a week; also a school with an exemplary teacher. Several Indian families have been added to them from distant parts. They have also a grist and saw mill.

The *Stockbridge* Indians are increasing in number. Twenty women and two men are in full church membership, to whom may be added two Tuscarora Indians. They have eighteen new houses built within four years; one hundred and five children fit to attend school; about thirty yoke of oxen and some sheep. Almost every family has one cow, and some three or four. One of these Indians is now burning a kiln of nine thousand bricks. They have a handsome place of worship which is constantly attended twice a week; a school house and a grist and saw mill.

The *Tuscarora* Indians plough their land, and raise more cattle than a few years ago. They have built several houses within these four years. They raise more flax, which they spin, and their nation is increasing.

The *Oneida* Indians have five frame houses, and three frame barns. It is said they begin to raise wheat. They do not paint so much as they did seven years ago. They have a missionary and schoolmaster; also a grist and a saw mill.

I brought the following letter to friends here:

" Brothers, attend. Our friend and brother J. C. safely arrived here by the side of our fire-place on the 13th of the tenth month, with our three young women, who have been under your benevolent care for a considerable time, whom he conducted through a long journey, and delivered your kind talk the next day. Brothers, Our satisfaction is very great in finding, that the friends have taken great pains to instruct these girls in a sober steady conduct, and in those good customs and useful methods, which are necessary and proper for living happily and comfortable; and that they have been taught the English language: for which kindness we heartily thank you. We hope that the advantage they had will be a benefit to them as well as to us. We will endeavour to en-

courage them to improve their acquirements. Brothers, We are sensible that it is out of love and pity you have exercised many kindnesses towards us, ever since friendship has been established between you and us, not only in good words, but even have expended your property, that we poor Indians might know how to help ourselves, and by industry, care and prudence, live happy and comfortable. That the great good Spirit may ever countenance the chain of our friendship, that it may remain bright to the latest generation is the wish of your brothers. Farewell."

After my return home, I wrote the following letter to the Indians.

"Brothers, When the great good Spirit made the first man and woman, he placed them in the garden of Eden, and commanded them to dress it. Thus we learn, that the great and wise author of all good intended man should labour, from the beginning of the creation. And we are further instructed by the scriptures of truth, that the Lord's chosen servants in every age, were persons who laboured. Moses was, in a peculiar manner, called of the Most High, while he was engaged in keeping his father-in-law's sheep; as was also Elisha the prophet when he was ploughing with twelve yoke of oxen. Paul, that eminent apostle, informs us, that he laboured with his hands that he might support himself. But above all, let us be obedient to the command, and imitate the example of Christ the great good Spirit who has all power in heaven and in earth. Having fed five thousand men, besides women and children, with two loaves and five fishes, he gave this special command, to "*gather up the fragments that nothing might be lost.*" How clearly and fully does this show the constant necessity of being careful of the good things which an all-wise providence places in our power. I conclude in a degree of that love which wishes well to all the families of the earth. From your brother J. C."

In the year 1802, some female friends wrote to the Indian girls; and the Missionary's wife at new Stockbridge, was so obliging as to write the following letter, on seeing the one received by the girls.

New Stockbridge, Dec. 6th, 1804.

Respected friends, I have before me your letter, dated fifth month, 1802, addressed to the three young women, who were educated through your benevolence, in which you express a wish that their education may be of benefit to themselves and their nation. Thinking that you may be solicitous to know how far they follow the advice contained in your letter, I have taken upon

myself to inform you. Mary Peters taught a school last summer, in which she was very faithful, and the children made good improvement under her instruction. She taught some of the girls to knit; as many as could find materials. Myself and my sisters visited the school several times. We found that she managed it with great propriety. The children were orderly and attentive to their business, and we think that Mary is worthy of commendation and encouragement. Her conduct is at all times unblamable. She sets an example of industry and economy, and does honour to the education she has received. I think you will have no reason to regret what you have bestowed upon her, for I am convinced she will never bury her talents. Next summer, I hope, she will again take a school, and also Margaret Jacobs, if there can be provision made for the support of two schools, as there are girls enough. If one or two schools for girls could be *constantly* kept up, very beneficial effects, I think, would flow from it. The books which you sent, were gratefully received, and permit me, respected friends, to solicit you to continue your kindness and friendship towards these poor natives. If I can be of any service to you in making communications, I beg that you will command me. My mother and sisters join me in presenting salutations to you. With high esteem and respect I subscribe myself, your's,

E. S."

## EXPOSITION.

Mr. Editor,

I send for your magazine the following extract of a sermon, which was designed as an attempt to explain that passage of scripture, Exodus ix. 16, " And in very deed for this cause have I raised thee up, for to show in thee my power, and that my name may be declared throughout all the earth." Verse 12, " And the Lord hardened Pharaoh's heart."

This account of the divine procedure has caused many cavils with men who are disposed to treat the scriptures with irreverence, and great difficulties in the minds of a number who have been truly pious. But when the words are taken in their proper connexion, and duly considered, they seem to teach us nothing more than this; That God having determined to bring his people out from their bondage in Egypt, he determined, also, to procure their deliverance in such a manner as should distinctly display his power and majesty. He, therefore, in the order of his providence, raised up a prince, whose disposition and prowess were

suited to the great design. "For this cause I have raised thee up." I have made thy name more excellent, and given thee a dominion more extensive, than thy fathers'.* Thus have I raised thee up.

Had Pharaoh been a weak and timid prince, he could not have withstood the numerous and fearful miracles which God had resolved to work, in separating his people from the Egyptians. Had he possessed an imbecile and yielding mind, he would have let them go long before the signs and wonders which were to be wrought had been exhausted. Had he been an inferior king, any occurrence of his reign would not have attracted the notice of the surrounding nations. Yet God had determined to command the observation of the world, and Pharaoh's being raised up in the manner he was, did exactly fit him to answer the divine purpose. But, at the same time, let it be distinctly remarked, if he had made a proper use of his elevation and his talents, they would equally have fitted him to glorify God by conspicuous usefulness, and to be eminently happy in himself. "I have raised thee up:" That Pharaoh's constitutional make might be suited to the divine pur-

* We have lately seen in the *Christian Observer*, a periodical work of great merit now publishing in England, an ingenious discussion on the same text which our correspondent has here undertaken to explain. The English writer labours to show, that the expression, "*I have raised thee up*," could never be made fairly, and without violence, to imply, either in Hebrew or Greek, that God *purposely created*, or *brought into existence*, an execrable tyrant, that in him he might display the awful nature and extent of avenging wrath. In the illustration of the passage, the author suggests a number of considerations, and makes a number of criticisms, with a view to show, that "the specific Pharaoh of whom the scripture makes mention in Exodus ix. did not reign in Egypt by the title of hereditary right; or that he did not succeed to the throne, in a lineal descent from that Pharaoh who was the illustrious patron of Joseph and his kindred; but either by violent usurpation, or by descent, in some distant collateral branch, from the original stem." This opinion is afterwards supported by another writer in the Christian Observer by "some very important passages in Maurice's Ancient History of Hindostan." The conclusion from the whole is, that "The declaration of Jehovah, in the passage before us, appears to be simply as follows: For this cause have I exalted thee from thy former station to the august throne of Egypt, that I might display the boundless extent of my power; and that by thine instrumentality I might declare my name (all the awful and adorable attributes of my essential character) throughout all the earth." It will be observed that the leading ideas of this writer and of our correspondent are the same; which, as we are well assured the latter did not draw from the former, renders it more probable that the explanation given is just. EDITOR'S NOTE.

pose, he was endowed with a firm and resolute mind, which it is well known is among the chief excellencies of a great king. At the same time the possessor of such a mind is peculiarly liable to pride and hardness of heart. Now, as it is said that "God hardened Pharaoh's heart," we may easily see how this happened under the natural influence of the temper he possessed, and the circumstances in which he was placed, without any direct and positive influence of the Deity contributing to that end. For what so likely to harden the heart of such a man as Pharaoh as the low and degraded state of those who demanded the privileges of freemen? Perhaps there is nothing that divests a proud heart of all its pity and compassion so much as the demands of a slave. How then did the Lord harden Pharaoh's heart? Was it not by sending Moses to him to set before him the miserable slavery of the Israelites, their right to freedom, their pantings after emancipation, their claim to be released? Moses, no doubt, was earnest in his representations. This, though highly proper in itself, only served to harden the heart of the king still more. Yet, as the oppression of the Israelites was highly criminal, it was in itself a great kindness to Pharaoh, to represent properly to him the grievous and unjust sufferings which they endured. Had he acted as became him he would have been humbled before God in view of the rigorous and cruel manner in which the Israelites had been treated under his authority and sanction. But the elevated monarch, instead of regarding the tears and grievous oppression of Israel, thought of nothing but the meanness and discontent of his slaves, and thus his heart was hardened. So that in all this procedure, though God fitted him for his purpose, yet he did nothing to him which might not most naturally and thankfully have been improved to the glory of God and his own happiness. He raised him up and made him a mighty king, which, though it issued in a display of the power of God against him, might full as naturally, and but for his own wickedness certainly would, have made him an efficient and distinguished champion of truth, virtue, and humanity. He was formed a man of a vigorous, decisive, and undaunted mind. If by possessing these qualities, his heart was hardened, still it is true that the possession was, in itself, a blessing, and would have proved so to Pharaoh, if he had used it properly. God sent his servant Moses to him who earnestly represented to him the wretchedness of the Israelites. This should have awakened him to consideration, and have led him to reflect on his accountableness to God for the injustice which he was thus fully apprized of, and which he could easily have removed. But through the per-

verseness and wickedness of his temper it served only to harden his heart. So that, I repeat it again, though *God raised Pharaoh up*, and though *he hardened his heart*, yet he did nothing to or for him, in all his dealings, which did not actually lay him under great obligations to the goodness of his creator.

R. F.

## SELECTIONS.

### CHRISTIAN EXPERIENCES.

[*Concluded from page* 351.]

"THERE is another thing concerning the experience of Christians, of which it is of yet greater importance that we should be aware than either of the preceding; and that is *the degenerating of experience*. What I mean is, something diverse from the mere *decay* of experiences, or their gradually vanishing, by persons losing their sense of things: it is persons' experiences growing by degrees *worse and worse* in their *kind*—more and more *partial* and *deficient*; in which things are more *out of due proportion*, and also have more and more of a *corrupt mixture*; the spiritual part decreases, and the other useless and hurtful parts greatly increase. There is such a thing, and it is very frequent, as experience abundantly evidences: I have seen it in very many instances, and great are the mischiefs that have arisen through want of being more aware of it.

"There is commonly, as I observed before, in high experiences, besides that which is spiritual, a *mixture* of three things, *viz.* natural or common affections, and workings of the imagination, and a degree of self-righteousness or spiritual pride. Now, it often comes to pass, that through persons not distinguishing the wheat from the chaff, and for want of watchfulness and humble jealousy of themselves, and laying great weight on the natural and imaginary part, and yielding to it, and indulging of it, that part grows and increases, and the spiritual part decreases. The devil sets in, and works in the corrupt part, and cherishes it to his utmost; till at length the experiences of some persons who began well, come to but little else than violent motions of carnal affections, with great heats of imagination, and a great degree of enthusiasm, and a swelling of spiritual pride, very much like some fruits, which bud, blossom, and kernel well, but afterwards are blasted with an excess of moisture; so that though the bulk is monstrously great, yet there is little else in it but what is useless and

unwholesome. It appears to me very probable, that many of the heresies that have arisen, and sects that have appeared in the christian world, in one age and another, with wild enthusiastic notions and practices, began at first by this means; that it was such a degenerating of experiences that first gave rise to them, or at least led the way to them.

" There is nothing in the world, that does so much expose to this degeneracy of experiences, as an *unheeded spiritual pride* and self-confidence, and persons being conceited of their own stock, without a humble, daily, and continual dependence on God; and this very thing seems to be typified of old, by the corrupting of the *manna*. Some of the children of *Israel*, because they had gathered a store of manna, trusted in it; there being, as they apprehended, sufficient in the store they had gathered and laid up, without humbly looking to heaven, and stooping to the earth for daily supplies; and the consequence was, that their *manna* bred worms, and stank. Exod. xvi. 20.

" Pride, above all things, promotes this degeneracy of experiences; because it grieves and quenches the Spirit of the Lamb of God, and so kills the spiritual part; and it cherishes the natural part, it influences the carnal affections, and heats the imagination.

" The unhappy person that is the subject of such a degeneracy of experiences, for the most part, is not sensible of his own calamity; but, because he finds himself still violently moved, and greater heats of zeal, and more vehement motions of his animal spirits, thinks himself fuller of the Spirit of God than ever. But indeed it is with him as the Apostle says of the *Galatians*, Gal. iii. 3. *Having begun in the Spirit, they are made perfect by the flesh.*

" By the *mixture* there is of common affection with love to God, the *love* of true Christians is liable to degenerate, and to be more and more built on the foundation of a supposition of being his high and peculiar favourites, and less and less on an apprehension of the excellency of God's nature as he is in himself. So the *joy* of Christians, by reason of the mixture there is with spiritual joy, is liable to degenerate, and to come to that at last, as to be little else but joy in self—joy in a persons' own supposed eminency and distinction from others in the favour of God. So zeal, that at first might be in a great part spiritual, yet through the mixture there is in a long continuance of opposition and controversy, may degenerate more and more into human and proud passion, and may come to bitterness, and even a degree of hatred. And so *love to the brethren* may, by degrees, come to little else but

fondness and zeal for a party; yea, through a mixture of natural love to the opposite sex, may degenerate more and more, till it issues in that which is criminal and gross. I leave it to those who are better acquainted with ecclesiastical history, to inquire whether such a degeneracy of affections as this, might not be the first thing which led the way, and gave occasion to the rise of the abominable notions of some sects that have arisen concerning the community of women. However that is, yet certainly the mutual embraces and kisses of persons of different sexes, under the notion of christian love and holy kisses, are utterly to be disallowed and abominated, as having the most direct tendency quickly to turn christian love into unclean and brutish lust, which will not be the better, but ten times the worse, for being christened by the name of *Christian Love*. I should also think it advisable, that meetings of young people of both sexes, in the evening, by themselves, without a minister or any elder people among them, for religious exercises, should be avoided; for, though for the present, while their minds are greatly solemnized with lively impressions, and a deep sense of Divine things, there may appear no ill consequence; yet we must look to the farther end of things, and guard against future dangers and advantages that Satan might gain against us. As a lively solemn sense of Divine things on the minds of young persons may gradually decay, so there will be danger that an ill improvement of these meetings may gradually prevail; if not in any unsuitable behaviour while together in the meetings; yet, when they break up to go home, they may naturally consort together in couples, for other than religious purposes; and it may at last come to *that*, that young persons may go to such meetings, chiefly for the sake of such an opportunity for company-keeping.

"The *defect* there sometimes is in the experiences of Christians, exposes them to *degenerate*, as well as the *mixture* that they have. Deficient, maimed experiences, do sometimes become more and more so: the mind being wholly intent upon those things that are in view, and those that are most wanting being neglected, there is less and less of them, and so the gap for corruption to come in grows wider and wider; and commonly both these causes of the degenerating of experiences operate together.

"We had need to be *jealous over ourselves with a godly jealousy*, as the Apostle was over the Christian *Corinthians; lest, by any means, as the serpent beguiled Eve through his subtilty, so our minds should be corrupted from the simplicity that is in Christ*. God will

never suffer his true saints totally and finally to fall away; but yet may punish their pride and self-confidence, by suffering them to be long led into a dreadful wilderness by the subtle serpent, to the great wounding of their own souls, and the interests of religion."

## FROM THE CHRISTIAN OBSERVER.

[*Continued from page* 339.]

MR. EDITOR,

You have complied with my wishes, by publishing the account of my visit to Theophilus. In the persuasion that every important occurrence in the life of such a man, cannot fail to afford instruction and entertainment to many of your readers, I now send you some further anecdotes respecting him.

Let me first, however, premise, that the flattering hopes which we entertained of his recovery were not disappointed; in a few days after the despatch of my former narrative, we had the satisfaction to see him restored to our prayers in perfect health. The news of a national victory would scarcely have diffused more joy in the little circle of his friends and admirers.

When Theophilus succeeded to the estate which he now enjoys, he found a living attached to it, in the possession of a clergyman who was beloved by his parishioners, and generally esteemed for his piety and benevolence. The opinion entertained of him did not exceed his merits, and Theophilus was delighted to discover in him, a man of polished manners and elegant conversation, learned, judicious, and intelligent, and he courted an acquaintance with him which was soon improved into an intimacy.

At this period, the religious attainments of Theophilus were of a standard little superior to what mine were when I lately entered his house. In the course of his education at school and the university, he had gone through the usual routine of religious instruction, but the seed was sown among thorns, and the pleasures of this world, "the deceitfulness of riches, and the lusts of other things entering in, had choked the word, and it had become unfruitful." He attended, indeed, the service of the church with considerable regularity, but rather for the sake of showing an example to decent conformity than from conviction, or an anxiety to improve. An affecting occurrence which happened about six months after he had taken possession of his estate, gave a new and profitable turn to his thoughts and views.

The wife of the rector, and mother of four children, died, after an illness of only a few days. Theophilus had too much feeling and humanity not to be deeply affected at this event, and he only waited, according to the established etiquette, until the funeral had taken place, to offer his personal condolence to his friend. Judge of his surprize, when, on the sabbath following the death of the lady, and the day after her interment, he saw the rector enter the church, with a depressed but composed countenance, and with a firm but submissive voice heard him perform his ministerial functions. The discourse which he addressed to his congregation, naturally had a reference to his own situation; it was pathetic, solemn, and impressive. One passage in it, which was committed to writing at the time, with tolerable accuracy, by a sensible parishioner, has been communicated to me, and was nearly in the following terms.

"You see me, my brethren, with the characters of grief upon my countenance; they are deeply engraven in my heart. To lose a wife, an amiable beloved wife, the tender mother and kind protector of four dear children, is no trivial sorrow; but I should be ashamed to appear before you, if, upon this trying affliction, I were to belie the doctrines which I have taught. I sorrow, but not as one without hope; I know in whom I trust, and I feel his divine support on the present occasion; it is that alone which enables me thus to address you. Had I sought for consolation in that worldly wisdom, which men call philosophy, I should not have found it; I should have sunk under the calamity which has befallen me; but the gospel teaches me that the afflictions which christians suffer here, while they are the deserved punishment of their sins, are also intended to purify their faith, and to prepare them for the enjoyment of that eternal happiness which Christ has purchased for them by his death. In all the dispensations of the Almighty, justice and mercy, where there is room for mercy, are ever united; nor are any of the afflictions to which a believer in Christ is exposed, without abundant sources of consolation. Such a one knows that whom God loveth he chasteneth; and while, therefore, he considers his sufferings as the effect of his sinfulness, and humbles himself under them; he regards them also as proofs of the love of his Creator, who is thus weaning him from earthly attachments. Feeling that 'tribulation worketh patience, and patience experience, and experience hope,' he says in his heart, it is good for me to be afflicted, and he resigns himself to the disposal of his heavenly father, in the

hope of eternal life through Christ, a hope which elevates him beyond the limits of the world and time.

"When the christian also calls to mind the sorrows and agonies of his dying Redeemer, and whilst he contemplates, with unutterable gratitude, the stupendous display of divine love, in the atoning sacrifice of the Son of God, then is his burthen lightened, and his tongue instinctively exclaims in the language of inspiration—'The Lord gave, the Lord hath taken away, blessed be the name of the Lord.'

"As for myself, why should I grieve, because the dear object of my earthly affection has entered into the joy of the Lord? for such is the blessed confidence with which her faith in him has inspired me. No, my dear friends, though I am deprived of a companion in whose society I enjoyed all the happiness which this world can afford, though my children have lost a most affectionate endearing parent, yet my sorrow is well nigh absorbed in the thought of the happiness which she now enjoys. I derive support and consolation from the confidence I feel, that the Lord, in whom she trusted, has taken her to himself, and from the hope that through faith in him I shall again see her a purified saint, in the company of my ever blessed Redeemer."

This was a scene to which few persons present had ever witnessed a parallel, and for which Theophilus was wholly unprepared; his admiration was equal to his surprise; he knew the rector to possess more than a common share of sensibility, and that the warmest affection had ever subsisted between him and his wife. The style of the discourse, the tone and manner in which it was delivered, and the unimpeached integrity of the preacher, did not suffer him to entertain a doubt respecting the sincerity of his resignation, and he felt all the force of the example, although he then was by no means qualified to appreciate the value of the principles which had inspired it.

Theophilus was too much affected by what he had seen and heard, to accost the rector after the services of the church were finished, but he visited him on the next day, and then, as well as in all his subsequent interviews, found his conversation and deportment in exact correspondence with the doctrines which he publicly taught. The weight of such an example was hardly to be resisted by any mind susceptible of piety or sensibility; and Theophilus was led by it into a train of reflection, upon the power of that religion which could support human nature under the deepest calamity; and he justly concluded, that if it were founded on substantial evidence, the consolation which it inspired was no less rational than solid. He saw clearly that the topics of condolence

and resignation, suggested by philosophy, were neither sound in principle nor efficient in practice, and that the frame of mind which they were calculated to produce was a sullen rather than a rational acquiescence: whilst christianity, on the contrary, inculcated submission without extinguishing feeling, and, by the views and hopes which it inspired, satisfied the reason whilst it alleviated the distress of the afflicted. He determined, therefore, to peruse the scriptures with patient unprejudiced attention.

Theophilus, with whom I have frequently conversed on the interesting subject of the progress of his religious convictions, has confessed to me, that although he immediately discovered, in the code of revelation, a system of morality, equally pure, rational, and sublime, founded on the justest conceptions of the Supreme Being and the nature of man, and adapted to all people of every country and condition, it was long before he rightly understood, and cordially and practically embraced the fundamental and peculiar truths of christianity; the ruin of the world by sin, its redemption by the atonement of a crucified Saviour, and the sanctifying influence of the Holy Spirit. The truth was, as he now acknowledges, that he depended too much upon himself, and had overlooked the necessity of prayer for the divine assistance to enlighten his understanding and purify his heart; hence it was that he perused the scriptures rather as a code of ethics than a revelation, which taught him the alienation of man from God, and the means of his reconciliation with his offended Maker and Judge.

But the pious rector, with whom he now constantly associated, pointed out his errors, and taught him to renounce all dependence upon himself for spiritual improvement, and to trust in him alone who is the author of every good and perfect gift, soliciting his aid by fervent and frequent prayer. Theophilus most readily submitted to his instruction, and being by the divine grace gradually enabled to perceive the grand display of heavenly mercy in the redemption of man, embraced with ardour the gracious invitation of an Almighty Saviour.

This worthy clergyman is now no more; he died about ten years ago, and Theophilus, who can scarcely mention his name without a tear, has since his death liberally maintained his children. They are placed under the care of a pious relation in another county; and Theophilus, who has undertaken to provide for their temporal welfare, has made a particular bequest in his will for this purpose, lest he should not himself survive to fulfil his engagement.

Theophilus having deliberately adopted the religion of Jesus, determined, in humble dependence on divine support, to act up both to the letter and spirit of it. His first endeavour was to

correct himself, and to bring his mind under subjection to the gospel; and as he was sensible of the natural impetuosity of his temper as well as of other irreligious propensities, he laboured incessantly to subdue them. The instruction of his family became an object of his early and serious attention; he was aware both of the obligation of performing this duty, and of the inhumanity of neglecting it. By degrees he extended his care to his dependents and neighbours, and his liberality, which was now under the direction of his piety, aided the influence of his exertions. His progress was opposed by many obstacles, but he was not deterred by them from perseverance. The obnoxious epithet of *Methodist* was applied to him, and his gay friends amused themselves with impotent and profane jokes upon his *conversion*. He had ignorance perpetually, and malice and ingratitude frequently, to contend with; but these impediments, instead of inducing him to relax his efforts, stimulated him to redouble them, and he had the happiness, in many instances, to find them crowned with success. I shall not enlarge upon a subject which has been so amply detailed in my former narrative, and which describes Theophilus as he now is; but I have learned one anecdote of his conduct, which so strongly marks his principles and good sense, that I cannot deny myself the pleasure of relating it. There never was a period in which it was more necessary to enforce the example which it inculcates.

A short time before the death of his pious instructor, a recruiting party took up its quarters in a small town at no great distance from the residence of Theophilus. The commanding officer, a young man of family and fashion, had contrived a plan for seducing the daughter of a farmer, a tenant of Theophilus, who was apprized of the scheme just in time to prevent the ruin of the girl. On this occasion he wrote a letter of expostulation to the officer, which the other resented as an insult, and brutally challenged him. Theophilus declined the defiance without hesitation, and addressed a second letter of remonstrance and admonition to the officer, which produced an insulting and abusive reply. The report of this transaction was circulated much to the prejudice of my friend, and, as usually happens in such cases, with many circumstances which were wholly unfounded, and which remained for a time uncontradicted; for Theophilus, satisfied with having performed his duty, was silent on what had passed, from a principle of christian forbearance to the officer who had insulted him, although he was, at the same time, fully aware of the consequences that might attend his refusal of a challenge.

About a fortnight after this occurrence, Theophilus was present at a numerous meeting of the gentlemen of the county, a

few of whom had adopted strong prejudices against him on no other grounds than because the invariable rectitude of his conduct, furnished a perpetual contrast to their irregularities. He remarked, what he had been prepared to expect, a cold formality and reserve in their reception of him, little short of incivility. After a moment's deliberation, he requested their attention, explained all the circumstances of the transaction which had led to a correspondence with the officer, and addressed them in terms to the following purport:

"I have been given to understand, what it would pain me much to believe, that my refusal of a challenge has depreciated my character in the estimation of some to whom I have the honour to speak. I know that, even by the laws of honour, I was not bound to meet my challenger; but I dare not take refuge from reproach in such a plea. No, gentlemen, I am called upon publicly to avow, that in declining the challenge sent to me I acted from a superior motive, from obedience to the law of God, which admits of no compromise with the rules of honour. The master whom I profess to serve, not only requires my obedience, but the avowal of my allegiance, and disclaims the hypocritical service of a disciple, who is ashamed of the name of his Lord. I shall not expatiate on the absurdity, barbarity, and illegality of duelling: to a believer in the doctrines of christianity, it is sufficient that the practice is condemned by the positive command of the Almighty—'Thou shalt do no murder,'—and that it is opposed not only by the letter but by the whole spirit of our holy religion, the essence of which is love to God and man. These are the principles upon which I have acted, and to which, by God's assistance, I am determined ever to adhere, through honour and dishonour, through evil report and good report. Eternity is of too serious importance to be staked against the opinion of the world; and professing to fear him who can destroy both body and soul forever, I dare not offend him by the deliberate commission of a crime which may send me or a fellow-creature uncalled into his presence, with the dreadful consciousness of wilful sin, which cannot be repented of."

This address, of which I am enabled only to give you an imperfect sketch, was heard with great surprise, but with an effect much to the credit of those to whom it was offered. It was well known, that at no very distant period, Theophilus would not have declined a challenge, and those who were disposed to attribute his new principles to a methodistical bias, could not refuse their applause to his manly avowal of them, whilst all concurred in approving that conduct which had exposed him to the insult of an unprincipled libertine. Some of the company did not hesitate to

express an unqualified approbation of his behaviour, and an old and respectable divine spoke with enthusiasm in favour of it, as affording an example which, under similar circumstances, all were bound to imitate, at the hazard of their immortal souls.

I now revert to myself. The period of my residence with Theophilus is nearly expired, and in a few days I must leave my invaluable friend and benefactor, and return once more to the mixed society of the world. I am too well acquainted with the power of long established habit not to feel some apprehension of danger from the temptations to which I may be exposed, on re-visiting the scenes of my former dissipation. Of all my life, I can only reckon the last six months as in any degree devoted to God, and to the care of my own soul, and I feel therefore my want of constant aid from the society, encouragement, and example of those who live by the rules of the gospel. This aid I am not to expect from my old friends and associates. My newly acquired principles are, I trust, too firmly fixed, to be shaken by ridicule or sarcasm; on this account I have no alarms; but what I most dread is the contagious influence of the society of those, who though not professed infidels, and even nominal christians, live without God in the world. The danger of such a society is the greater because it is not as much suspected as it ought to be, and there is a natural tendency to accommodate ourselves to the dispositions and conversations of those with whom we associate, particularly, when we are not disgusted by open profaneness, immorality, or indelicacy. Our principles are thus gradually undermined, for want of due care to invigorate and confirm them, for the daily recurrence of frivolous and worldly conversation naturally tends to produce idle habits of thinking, and in time, if not counteracted, to annihilate the very power of serious reflection and meditation.

I have explained my apprehensions to Theophilus, who is pleased to find that I entertain them; he tells me to be strong in the Lord, and in the power of his might, praying always with all prayer and supplication in the spirit, for the support of divine grace. He has promised to write to me frequently, and to introduce me to the acquaintance of a most respectable clergyman in London, as well as of another friend of his, with an assurance that I may depend on their assistance and advice, in whatever relates to my spiritual concerns. I shall leave him with unfeigned regret, but with this consolatory hope, that a few months will enable me to finish the business which calls me to the metropolis, and that I may then return to his society; for the benefit I have already derived from which I most devoutly return thanks to God.

EDWARD ASIATICUS.

## THE INFLUENCE OF PARENTAL LOVE.

If we have been the children of worthy and affectionate parents, who are now no more, the remembrance of their love can never cease to be interesting. We have pleasure in believing, that we have derived from them our best qualities, or that we can refer to them our success in life. We look back with a melancholy satisfaction on their anxieties for us when we had no care of ourselves; on their solicitude to protect or to warn us; on the affection with which they supplied our want of experience; on the looks of kindness with which they gratified us; on the instruction and the discipline by which they attempted to form us for the path of life; on the fervent prayers by which they purified them; on the earnestness with which they spake to us of duties and of godliness, when they admonished us of evils to come, and strove to fortify or instruct us by *the labour of love;* on the sanguine hopes which they delighted to indulge from the progress of our talents, or from our good conduct or success in the world, or from our duty and affection to them, or from our ardour in good works, or from our fidelity to the God of our fathers.

These are the most useful recollections of the human mind. It is the law of our nature, that the parents go down to the grave, and leave their children behind them. But if we can remember our parents with those happy impressions of their affection and fidelity, we have that from them which will interest and admonish us as long as we live. If we have been faithful to the influence of parental love, it will never lose its hold of us.

Why should not each one examine himself fairly on the subject?

Has my conduct been at all worthy of the faithful discipline of my parents, or of their earnest admonitions to guide and to bless my youth; or of the last impressive prayer which came from the love which perished in the grave?

Do I feel the influence still of parental solicitude to restrain me in the hour of temptation, or to revive on my conscience my early impressions of godliness and of good works? Or, am I conscious, that there is a motive to whatever is pure or estimable, ever returning to my thoughts, from the sense of my obligation to justify the hopes, and to be worthy of the examples which are now no more?

It is consolatory, indeed, to be able to answer these questions to the satisfaction of our own minds. If we give thanks to heaven that those whose love has perished died in faith and patience, and "commanded their children to keep the way of the Lord," we must feel, that the impressions, to which these questions relate, are

riveted on our hearts; and that for the influence which they preserve on our conduct, we shall one day answer to God.

Ah! what shall those men do, who know, that they deliberately trample on the memorials of parents who loved them in the fear of God? The love which lost its influence before it could avail them, and of which they must feel themselves to have been unworthy, though it perished in the grave, shall rise up at the judgment of the great day to bear witness against them, "except they repent." The thought is deep and awful. If they have any tenderness of mind, and God hath not forsaken them, it will reach the bottom of their hearts.

But it is impossible not to feel how much the recollection of parental love, which recalls us to prayer or to penitence, ought to suggest to other men with regard to the love which has not yet perished. Their parents admonish them still, and pray for them. Surely this is the time to consider how precious the impressions ought to be of God, and of duties which are produced by their earnest and affectionate endeavours to be faithful to God and to them. "My son," said Solomon, "keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thy heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee."

WELLWOOD.

## ANECDOTE.

JAMES ROSE was a resident at Floor in Northamptonshire, (England) and was esteemed by all his religious acquaintance, as a very humble, pious man. He was a constant and serious attendant on the means of grace, both public and private; was scarcely ever absent from church-meetings, and prayer-meetings; and was sometimes prevailed on to assist in prayer, on those occasions. His general conversation showed a mind mortified to the world, and devoted to God. This good man, towards the close of his life, was under great darkness and dejection of mind; and, in his last sickness, was filled with desponding apprehensions, as to the safety of his state. These apprehensions he expressed in so affecting a manner, as greatly interested the feelings of his pious friends; and particularly of Mr. Petto, the pastor of the church, who frequently visited him, conversed, and prayed with him. All this availed nothing: he refused to be comforted, because he thought that the promises of the gospel did not belong to him. As death seemed to approach, he was violently agitated with horror and despair; and addressed his friends who visited him, in terms that

filled them with great distress. The circumstance occasioned great searchings of heart among them. They had been wont to entertain a very high opinion of his personal piety, and could not account for this strange dispensation. However, the day on which he died, a minister, who was on a journey, called at Mr. Petto's, not with any view of stopping: but Mr. Petto desired him to alight, for he had a circumstance to relate to him, which was the case of this poor distressed friend; and expressed a wish that he would go with him and see him, in hopes that he might be directed to say something that might be useful. After giving a brief account of the life and conversation of Mr. Rose, expressing the great esteem he had for him, and the concern which his present state of distress gave him, &c. they went to see him. On approaching the bed of the poor dying man, the minister asked him how he was in his mind? "Oh, sir, (said he) *never worse—never worse!* I am in a lost state! Just dying, and have no hope! I am as sure that I shall go to hell, as I am of being a man!" The minister replied: "Friend, I am grieved to find you under so much dejection: but, however, though I dare not positively say, that you will not go to hell, yet, from all the accounts I can gather concerning you, I believe you are not likely to stop there long; for you have loved the company of serious christians, to converse with them on religious subjects; and you were most in your element, when you have been attending at such opportunities. You have been wont to tell of the love and loveliness of Christ—of his matchless grace and condescension, in assuming human nature, and in obeying and suffering for the redemption and salvation of sinners; and also of the work of the holy Spirit, in revealing Christ to the souls of sinners, as the only hope set before them in the gospel. Now, I would have you know, that, as it was the habitual temper and disposition of your mind, in all the past part of your life, ever since you first knew and loved the Lord Jesus Christ, death will make no change in the habit of your mind. Nay: and if you should *even go to hell*, you will be the *same man;* and you will begin to talk on the same subjects. Now, this will never be borne: your company will soon be hateful to the inhabitants of hell, and the *devil will soon turn you out again.*"

This peculiar thought was the mean, in the hand of the Spirit, of setting the poor man at liberty: for, with an expressive smile, he exclaimed, *All is well; all is well:* and departed in a few minutes after! Those words had a remarkable accomplishment in him: "Mark the perfect man, and behold the upright; for the end of that man is peace."

# RELIGIOUS INTELLIGENCE.

*Extract of a letter from the Rev. James Hughes, to the Chairman of the Committee of Missions.*

REV. SIR,

By the bearer I send you the most material parts of my journal on my missionary tour amongst the Wyandot Indians. You will make such use of it as you think proper. I wrote it off in great haste, the bearer going away a day sooner than I expected. If I had been more at leisure I should probably have made it more full. I have omitted some of the conversations I had with the Indians, and many remarks I made, which might have given satisfaction to some. I have to observe on the whole, that I think the encouragement for gospel missions to this part is much greater than ever appeared before. One of the principal chiefs said, "When the first missionary came to us, none were willing to receive him. Last summer when one was with us, about half the chiefs were willing, and half opposed: and now, I am glad there is not one of the chiefs of this nation opposed, but all are willing to receive the gospel." I think it probable that if a suitable minister could be settled at a place on the Scioto where there are a number of people desirous of the gospel, who could attend part of his time to the Indians, and perhaps educate some of their children, it might be very serviceable. This I expect will be laid before our society.

Agreeably to an appointment of the Board of Trust of the Western Missionary Society,

On *Monday, April* 22*d*, 1805, I set out on my Mission to the Indians of the Wyandot nation at the Sandusky towns, Brown's town, &c. in the Indiana territory, on the west of lake Erie.

I was accompanied by Mr. Isaac Shepherd, a pious young man, who was disposed to go with me to see the country and the Indians. The interpreter Hampton Northup, had gone on about two weeks before, by whom I sent an appointment to meet with the Indians and him on sabbath the 28th.

On *Friday*, 26*th*, in the evening we reached a settlement on Owl creek, a western branch of the Muskingum river. Here are about thirty families, chiefly presbyterians, who never had a sermon preached to them since they settled there. They insisted much, that I should stay and preach to them on the sabbath. As we had been detained, my horse having been sick, and the weather wet, we concluded we could not reach Sandusky, at the time appointed; therefore tarried and preached on Saturday evening, and twice on the sabbath. The people were very attentive & a number were affected.

*Tuesday*, 30*th*. We arrived at upper Sandusky; and as I met with the interpreter, we waited upon Crane, who is considered the head chief of the Wyandot nation, whom we found with a number more of the Indians engaged in repairing their fence round their corn-field. He received us in a very friendly manner; and after I made known my appointment, and design, to preach to them, he expressed his thanks that I had come to instruct them, and immediately proposed, that though they were busy preparing for planting their corn, I should preach two discourses on the next day. He said he would collect the Indians early in the day, and I should preach one discourse, and then they could work awhile, and collect again in the evening.

*Wednesday*, *May* 1*st*. Agreeably to appointment, the Indians were collected at the chief's dwelling, where there are two considerably large apartments up stairs. The females sat in one, and the males in the other. Both the apartments were crouded; nearly or quite all the Indians in the town attending. I preached from Romans v. 19, "As by the disobedience of one many were made sinners; so by the obedience of one shall many be made righteous." As I had been informed of considerable divisions amongst the Indians here, about the creator, some holding that there are two Gods, one the creator of the white people, and the other of the Indians, whom they call the Warrior, I took occasion, in the introduction, to show, that there is but one God the maker of all; and represented his nature and perfections: then spoke of man's creation and primitive state, of his apostacy, and the way of recovery, &c. When I had finished, and dismissed the people, the chief Crane rose up, and delivered a long speech, in which he very highly approved of what I had delivered, exhorted his people to receive it, for he believed it was all true, and that it was the word of God. As I had in the discourse, taken some notice of the law of God, the duties which God required

of us he enlarged considerably, particularly on the duties of parents to their children. The interpreter, with two others who understood the language, said it was the most sensible speech they had ever heard delivered by an Indian. When he concluded, he gave me his hand, and also shook hands with the interpreter and with Mr. Shepherd. The other chiefs, and then all the Indians, men and women and even little children, followed his example.

In the afternoon they collected again, and I preached from these words, "Him hath God exalted with his right hand to be a Prince and Saviour to give repentance to Israel and forgiveness of sins." This subject I chose on account, that some of them have imbibed from the Roman priest who has been amongst them, some popish notions of confession and forgiveness of sins. I treated of the nature of true repentance, of confession to God only, and of forgiveness from God only and on account of Christ's righteousness, not of our work or repentance. After the people were dismissed, the chief again rose and spoke considerably, approving and exhorting his people to receive this doctrine, for it was all true, and that they would practise agreeably to it. He then took my hand, and thanked me for coming to instruct them; said, that they had never before been taught or understood things so plainly from the beginning. Thanked the fathers (so they call the ministers of the gospel) for sending me to them; said he did not do thus out of mere form, but wished me to believe that it was from his heart and in sincerity. They all then again shook hands as before.

Three or four having, in the course of the day, spoken to me about baptism, I met with them at one of their cabins in the evening and explained the nature of the ordinance to them, the qualifications of the subjects, and the obligations they would be under to serve God and live in a christian manner. They expressed much satisfaction, and I gave them an exhortation and prayed with them. Some appeared to be affected.

*Thursday*, 2*d*. This morning, at family worship, the man and woman with whom we lodged, were much affected; they both understand English, have considerable information; he is part negro and part Indian; the woman is a Mohawk, part white, and can read a little. We sat out for the lower Sandusky town, came fourteen miles down the river to Honey creek. At this place are a number of Indians in huts, lately come from Darby river to settle, and were very friendly. I proposed to preach to them on my return if they were disposed to hear, and they said they would be very glad. In the evening we went on to Greencamp village, or Spier's town, where dwells a considerable number of Indians chiefly Senecas and Mohawks, who all understand the Wyandot language. The chief, Crane, sent a speech to them with wampum, by the interpreter, earnestly exhorting them to receive me and attend to what I said, because what I said was true. But notwithstanding the interpreter delivered the speech to the chiefs, they did not collect the people, nor did they appear so friendly or well-disposed as the Wyandots.

*Friday*, 3*d*. We proceeded to lower Sandusky. Here we found the people much divided; some were for giving up religion altogether, saying they could not learn it, nor learn to pray; some would worship in their own way, serving the Warrior (as they call their creator); some, about half of the town, were willing to hear me, and attend to religion in our way. These collected, and I delivered a short discourse to them, and proposed to preach to them on the sabbath if they would attend.

Barnet, or Flying-arrow, lives in this town. He was very glad to see us, took us into his house, and gave us dinner. He lives in a decent manner, and expressed a desire to have some coversation with me, but it was not then convenient, and he promised to come down next day to Mrs. Whitaker's.

We then proceeded down the river to Mrs. Whitaker's, three or four miles below the town. Mrs. Whitaker is a widow whose husband has been dead two years or more. They have for a long time kept a store and traded with the Indians; have raised a very decent family of children in this benighted part of the world. She has eight children, the eldest grown up; the five eldest have been sent into the settlement and learned to read. She has a good house, received us kindly, and treated us well. This has been a free lodging for all the missionaries who have visited them. Mrs. Whitaker has of late paid considerable attention to religion, her eldest daughter is also thoughtful. It is a family which I think affords a good example to the Indians, and have always been much respected by them. This is about twelve miles from lake Erie.

The dead water from the lake comes back nearly up to the town.

*Saturday, 4th.* A number of Indians came this morning and attended with us at family worship. I addressed them briefly, they were very attentive and behaved well. They agreed that to-morrow, the sabbath, sermon should be at this place, as the house was convenient, and a number of Indians lived down the river who would attend. Barnet was here this morning, and tarried a considerable part of the day. I had a free conversation with him, and he told me he had been in a great deal of darkness and doubt, about his state; was much afraid he was not right, that he was particularly in great distress on Easter Sunday when the Indians met, and instead of attending to religion, had a feast, and many concluded to lay religion aside. Some who had received beads from the papist, cast them into the fire and said they would leave off praying, &c. He inquired if it was common for persons to be in such distress who knew any thing about religion? I told him it was very common for true christians to be in much trouble and distress about sin in themselves, and about others sinning, and about the cause of Christ when it did not prosper. I asked him if he had thought any about being baptized? He said he had often, and said that he had thought it was because he was not baptized that he was in so much trouble. I inquired if he thought he could expect to live suitably if he was baptized. He said he thought he could believe, if Christ could enable him. I asked if, when there were so many different notions among them, he was not afraid he would be carried away with some of them; or if he had seen and known so much of the religion which we taught from the Bible, that he was confirmed in it that we were right and that it could not be wrong? He answered that he tho't he did, that he could depend upon it. As I had understood that he had never been regularly married to the woman with whom he lived, I told him we did not think it regular to live so, and that it would be proper for them to be married before he should be baptized; he said he was willing if his wife was, and agreed to propose it to her. Sometime afterwards he told that he had proposed it to her, that she smiled and did not seem to consent, and I believe he did not farther urge it before I came away. She is of the Shawanee nation, and not much impressed with religion, but appeared more thoughtful before I came away, her little child being very sick.

*Sabbath, 5th.* About ten o'clock the Indians collected; the greater part came down from the town and from down the river. There was a considerable congregation. There are on this river several traders, white people, who are generally very irregular and wicked, and who do much injury to the Indians, both by bad advice and example. As a number of these attended, Mrs. Whitaker advised, that I should preach to them first a discourse, to which I agreed. I preached from Romans i. 18, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." After an hour, all collected again, and I preached from Luke x. 42, "One thing is needful." I considered this one thing under the name of religion, and pointed out as included therein, what we are to believe and practise, and showed the necessity of religion. They behaved well, gave good attention, and two or three were considerably affected. After they were dismissed, one who is called Broken Legs, (who has been a leader in their religious society which they kept up most of the winter, in which he often exhorted and prayed in some manner) arose and spoke a considerable time. What the interpreter remembered is as follows. "I thank you all present. Let us all try to thank God that he has spared us all, and appointed this day for us all to meet together. Let us try to repent, and leave off all mischief, tattling against one another. Let us take to the same form, or manner of worship we had last winter. We have been professing to repent and confess all this spring, and we are worse than we were. We have been disturbed in our society.

[I was told that he here referred to some notions introduced by an Indian woman, which she said she had from a brother of Cornplanter who is esteemed by them as a prophet, that they should lay aside their worship of God and worship the Warrior, an image of whom they have, a post cut in the top like a man's head and painted red. This it appears carried away numbers.]

"But," continued he, "let us return to the true way, and repent. We have now heard the truth, the word of God, the religious God, and let us do according to it, for it is good to be religious, and not throw it away. It will not be long with us, if we go on this way; God will stop us and take us away if we do not

repent, for God made us all, and why can't we repent? If we do repent, God will have mercy on us." When he concluded, he proposed to the Indians, that they would sing and pray, as they had done among themselves. A number gathered round in a circle, and standing up sung a hymn, which they had by memory; then kneeled down and prayed, most of them speaking with a low voice. It appeared to be the Lord's prayer and creed in the popish form, which the priest had taught them. They then shook hands and parted.

*Tuesday, 7th.* I had proposed, on sabbath evening, that I would preach again this day; but they gave me no answer then, and as I had yet no answer, we went up to the town. The chief, Crane, was expected there from the upper town, and soon after we got there he and some more of the chiefs and people from the upper town, arrived. They were received with a salute of guns fired by the warriors of this town. I waited on him, and he, and the chiefs with him, appeared very friendly and glad to see us again. I informed him, that I had intended to go on to Brown's town at the Detroit river to-morrow, and had proposed to preach this day if the Indians would attend. He insisted that I would stay one day longer, that they wished to hear me preach once more, and there would not be time this day as they were to hold a council with the chiefs of this town. He wished me to preach to-morrow. I agreed to stay and went into Barnet's house. He desired I would stay a little, and he would bring in a few of his friends that I might speak to them. About twenty came in, and I addressed them about an hour, prayed with them, and returned to Mrs. Whitaker's.

*Wednesday, 8th.* We went up to the town about ten o'clock and found that the chiefs and most of the men of the town were in the council-house engaged in some kind of worship. I had a desire to go in to them but was told it would not be agreeable. After they concluded, and got some refreshment they collected again in the council-house. Several Indians of this town did not attend, but as there were a number from the upper town, and some from Honey creek, the assembly was pretty large. I had been informed, that they were still much divided in their sentiments, some being for the Warrior god, and have an image of him set up by the side of the council-house to which they pay some kind of homage when they worship. They say they do not consider it a God, but have it there to put them in mind of their God. Most of them seemed to acknowledge only one, the true God. I preached to them from 1. Kings xviii. 21, "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." I gave them an account of the idolatry of Baal's worshippers, and told them of the similarity of the divisions of that day, though thousands of years ago, and the present divisions amongst them, explained to them how the prophet Elijah decided the matter, how the true God manifested himself, and how the people being convinced cried out the Lord he is God, &c. I then endeavoured to convince them that this was truth, that it was the word of God. To remove their objection, that this was *only* the white people's God, I read what Paul said to the Athenians at Mars Hill, Acts xvii. "that God had made of one blood all nations of men," &c. and endeavoured to teach them the nature of this God, and the worship he required, from what Paul says in this chapter, that "he is not worshipped with mens' hands—is,not like carved silver, gold, stone," &c. Often when I spoke, several, particularly of the chiefs, as they also did on other occasions, would speak out, giving assent, "neh toah," [that's right.] After I had dismissed them, chief Crane made a speech as follows:

"You all present listen: The Lord has appointed long ago, that this day we should hear his voice. What has been said is the same that we chiefs have been busied at this day. Let us all try now and repent. Let us obey what our father is teaching us, and what our ancient chiefs have told us; for it is all one substance. Let us be all of one mind; one God made us all, he made us all of one blood. It is true we Indians serve the Warrior; we hold to the Warrior; we depend on him and pray to him when we are going to war. It is not good to hate one another; not good to be above one another, to be proud. It is not good to be praying to God a little while, for God tries us, if we will hold on, and then he knows we are in earnest. Let us try and repent all of us. If we sincerely repent God will have mercy, and fruit shall be plenty; if we do not repent God will cut us off. We are all one nation, and we should not abuse or despise one another. I thank you all for your attention to our father: he is uneasy and concerned about us. We all thank our father for his attention to us. Let us all shake hands with him."

He then shook hands and the rest followed.

I proposed to return to them on the 15th of June, and bade them farewell.

*Thursday, 9th.* Set out for the river Raison, where we arrived on Friday evening. There is a considerable settlement of white people on this river. They are mostly French Roman catholics, and have a chapel, and when I went there they had a priest, but a few days after he left them to go to France. There are a few families of English people who are presbyterians and desirous to hear preaching. I tarried with them about twelve days and preached five sermons to them.

On *Tuesday, 21st,* we went in a large canoe down the river about seven miles into lake Erie, and sailed along the coast to the bay of Detroit river, and up to Brown's town, where we arrived on Wednesday, and made an appointment to preach on Thursday. Took lodging at Mr. Walker's who is a white man that had been a prisoner, and married a half Indian. He lives on the banks of the Detroit, about a mile from Brown's town. The chief, Walk-in-the-water, came to see me this evening, was very friendly, and we had considerable conversation. He asked me a number of questions which discovered considerable intelligence, and a desire for information in the most important concerns. This evening Mr. Charles Jouett, the superintendant of Indian affairs, residing at Detroit, came here on his way to a treaty to be held with several of the nations respecting lands. He called for the chiefs of the town to meet him here in the morning, to see if they would attend it.

*Thursday, 23d.* The chiefs attended early in the morning, about twelve of them. Having conversed with Mr. Jouett, and shewn him my credentials, before they entered on their business, he addressed the chiefs, informing them of my character, and regular appointment as a Missionary to them, by the permission of the President of the United States, and exhorted them to treat me with propriety, and pay attention to what I said, and told them that their father the President would be much rejoiced to hear of their receiving the gospel by such a person. As we had not yet attended to family worship, I addressed the chiefs, informing them of our dependence upon God, the duty of acknowledging him in all our ways, and spoke of the duty of family worship, &c. I told them as they were then about to enter on business with the agent respecting their temporal concerns, I would not detain them farther at present, but when their council was over I would preach to them in the town. We then prayed, and they entered on their council. About one o'clock I went into the town with the chiefs, their council being finished. The Indians all met in their council-house, and I preached to them from Luke ii. 10, "Behold I bring you good tidings of great joy which shall be to all people." They were very attentive, and behaved well. I appointed to preach there again next sabbath. The senior chief urged them all to attend.

Walk-in-the-water requested me to go up to his house and instruct his family, and a few more families which lived in that village, about eight miles up the river, and pray with them. I went up on Friday evening. On Saturday morning, all the Indians here, except two or three, collected at the chief's house. I spoke to them about the duty of family worship, then read part of the tenth chapter of Acts, and spoke particularly from the 34th verse, "God is no respecter of persons: but in every nation," &c. They attended in a serious manner.

*Sabbath, 26th.* We went into Brown's town, and the Indians all collected into the council-house. I preached from Ecl. vii. 29, "God made man upright, but they have sought out many inventions." Though a great many were present, they behaved well, and were attentive. I informed them, that in the afternoon I would point out the way of recovery from this sad state I had told them mankind were fallen into. When I dismissed them, the old chief told them all to come back and hear the way opened up. In the afternoon all collected again. I preached from Mark i. 14, 15, "Jesus came preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand, repent ye & believe the gospel," &c. They paid particular attention, and some appeared very serious. I found in the evening, that a French woman who was here, a papist, had taken a great deal of pains in the morning, and at noon, to dissuade the Indians from attending; but she did not prevail with any to stay away.

*Friday, 30th.* We went up in a boat to Detroit town, and on sabbath, 2nd June, preached there to a considerable number of people. Afterwards I rode out about seven miles, to the river Rouge, and preached there to a large collection of people, mostly from Connecticut. I preached again in Detroit on Tuesday evening.

*Sabbath, June 9th.* I preached at the river Raison from Gen. xxiv. 49. Tuesday and Wednesday came on to Sandusky. On Saturday the 15th, Mr. Badger, who is appointed to spend two months amongst these Indians, met me here according to appointment, and we went up to the town, having before made appointment to preach. The Indians met in the council-house. Most of the chiefs of both the Sandusky towns, and also Walk-in-the-water, were present. When I was about to begin worship, the chief, Crane, requested me to preach the same sermon which I first preached at the upper town, because he said in that I had open-up matters to them from the beginning. He wished to hear it again, and that they should all hear it there. Accordingly, I preached on the same subject, in the same manner as nearly as I could. When I concluded, I introduced Mr. Badger to them, and he prayed and exhorted. We appointed to preach there again next day.

*Sabbath, 16th.* We attended at the town, and the Indians who live in this place very generally collected. Mr. Badger preached from 1 John iv. 10, "Herein is love," &c. When he concluded, I preached from Isaiah xlv. 22, "Look unto me and be ye saved all the ends of the earth; for I am God and there is none else." In treating the last part of the verse, I considered the context, particularly the 20th v. and thence took occasion to speak considerably against idolatry and image worship. I thought proper to do this at this time, as those who were most addicted to it, were now present. The Indians were very attentive. Some appeared quite serious, and one of the chiefs was considerably affected.

After dismission, Crane arose and thanked us for the instruction we had given them, and said that the chiefs all believed what we said was true; that it was the word of God; that they received it as such, and hoped they would remember it as long as they lived. They desired us to pray for them, and that all the Indians might receive the gospel. I then told them I was about to leave them and to return to my people, &c. Crane then again, in the name of the rest, thanked me for coming to them, for the instruction I had given them, and thanked the fathers for sending me. He desired me to pray for the chiefs that were going abroad to a treaty, and said they were all mortal, and exposed to accidents and dangers. He said they would pray for me, that God would preserve me in my way home, that I might be safe. I then bade them farewell.

On my way home, I preached to the Indians at Honey creek, and at upper Sandusky. All attended well. I preached also at three different settlements of white people, on the Scioto river, mostly presbyterians, who are very desirous of the gospel.

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*Extracts from the Missionary Journals, read before the General Assembly, at their last session. Continued from page* 358.

*From the Journal of Dr. Thomas Reed, and Rev. John E. Latta.*

Your missionaries commenced their mission the beginning of November, and closed it the beginning of December. They traversed five counties in Maryland, and one in Delaware. They travelled, in all, four hundred miles, preached thirty times, and delivered five exhortations.

By all denominations, they were received with the greatest cordiality, and treated with the utmost respect, and were earnestly, and repeatedly solicited to renew their visit, as soon as possible.

A general desire to hear the gospel and to converse on religion, appeared to prevail amongst the people they visited; and, in almost every instance of their preaching, the word was heard with uncommon attention and seriousness, and in several instances it seemed to be accompanied with divine power.

One of your missionaries observed, that a wonderful change had taken place in these counties, within the space of thirty years, the date of his first travelling through them. The morals of the people, in general, are wonderfully reformed. During their tour, your missionaries, except in one instance, neither heard a profane expression, nor saw a person intoxicated. This evidences a great reformation, in a country not long since deluged with vice, profaneness, dissipation and licentiousness of almost every description. In producing this change, the methodists are, in general, considered to have been, to a great degree, instrumental.

The methodists (in addition to the circuit riders, mentioned above) have some stated, and a number of local, preachers. The former, by the appointment of the bishop, are stationed for a definite time, but not exceeding two years, in a certain district or parish. The latter are residents, who follow their several

occupations, but preach whenever and wherever there is an opportunity, and neither the stated nor circuit preacher is present.

The methodist society are, by a great difference, the majority, and, probably, the plurality. In some places, they are increasing, but in others decreasing. Their average aspect however, is stationary.

The episcopalians rank next in number. In some districts one hundred appear to be refreshed and revived, and are recruiting their strength and imbodying themselves.

The Roman catholics and baptists claim the next place. Of the former but one organized society, this however pretty numerous, was ascertained. Of the latter there are several congregations, though in general very small, here and there interspersed.

There is a variety of other denominations scattered in different places, known, however, in general not under a collective name, but only as individuals.

The only other, which is ascertained as an organized church, is the presbyterian, and ranks last as to the number of its members. The presbyterians are very thinly planted. In some, even large counties, there is scarcely an individual of this profession. The largest number, which your missionaries found formed into a society, amounted to only fifty; and this was the only society, which they visited, that can with propriety lay claim to the appellation of an organized presbyterian church. Your missionaries, however, are of opinion, that the continuance of missionary labours in this district may be very useful.

The subjects, in general discussed by your missionaries, were the following, viz. The importance and necessity of religion and of immediate attention to it. The universal depravity of man, and his consequent and utter inability to save himself. The necessity of an atonement, and the sufficiency and fulness of Christ's atonement for sin. The nature and necessity of repentance and faith. The nature and indispensability of regeneration and sanctification, purity of heart and holiness of life, being the inseparable fruits of that faith which is essential to salvation; and being necessary to prepare man for dwelling in the presence of a holy God and Saviour, in the company of holy angels and spirits, and for participating in the pure and holy entertainments and employments of heaven.

And, now, that the great head of the church, may bless the committee with that wisdom, which cometh from above, may furnish labourers, proportionate to the greatness of the harvest, and may go with the heralds of the cross, who from time to time are sent forth, and may so abundantly bless their labours, that the old waste places may be refreshed and again made fruitful, and "the wilderness, and solitary place may be glad, and the desert may rejoice and blossom as the rose," is the fervent prayer of your missionaries and very affectionate brethren in the gospel.

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*The following is from the Rev. Gideon Blackburn, to the Chairman of the Committee of Missions, dated Maryville, July 22d, 1805.*

The institution under my care is still making as great progress as can be expected. The difficulties which threatened a necessity for its removal are obviated without resorting to the alternative.

A treaty was held with this nation, commencing on the 2d instant, near the place which I had contemplated for the school, in case it had been removed. I apprehended, that it would give both publicity and respect to the institution, for the scholars to be examined at that time, in the presence of the white and red people. To this col. Meigs, one of the commissioners, agreed, and the 4th of July was appointed for the exhibition. The teacher, with twenty-three scholars, were introduced into the place of council, and into the presence of a pretty large assembly. Each scholar read such a portion as he was requested; the different classes then spelled a considerable lesson without book; specimens of their writing and cyphering were showed; and the exhibition was then closed by singing a hymn or two, which the children could sing very accurately. The scholars were neatly dressed in the American style; their manners are easy; their countenances solemn; and their voices are clear and distinct. The scene was so impressive, that very few of the spectators were unmoved, and several of them shed tears plentifully. I believe there was not a gentleman of letters present who was not astonished at their proficiency.

On the following sabbath, I preached to a crouded assembly, principally composed of the red people. The topics of discourse were, summarily, that all mankind composed one great family, of which God was the parent and head; that we were all of one blood, bound to our common parent, and to each other, by the

strongest ties; that sin had divided us from each other, and produced alienation from God, but that christianity would restore us to favour with him, and to friendship with all his children, and, lastly, qualify us for his service in the regions of glory. The attention of all present was very much excited, and some of the Indians were evidently much affected. Service was closed with a hymn, sung by the scholars, which, I believe, left favourable impressions on every mind.

Civilization has become a topic of conversation among all ranks of Indians; but they are not yet free from jealousies of sinister intentions in the white people, of whom they had formed an unfavourable opinion from the immoral conduct of some whom they have seen. Were it not for this, I presume, that the object might be soon effected. The more sensible part of them, however, are beginning to lay aside these jealousies, and to be convinced that my design, when accomplished, will more completely secure them against frauds and impositions.

Cannot some mode be thought of for effectually aiding our funds? If means proportionate not only to the expense of this school, but also of another of about half the cost, could be obtained, in a very few years wonders might be done in this nation.

The thirst of this people for the acquisition of property is rapidly increasing, and the products of their hunting so fast declining, as to leave a vacuum, which, if not filled, must render their condition miserable. The only remedy is the cultivation of the soil. Already many of them are turning their attention to agriculture, and in the same proportion as this is done the population of the nation will increase. For, besides the other methods by which the species was destroyed, that of procuring abortions was extremely common, in order to prepare the females for accompanying their husbands in their hunting expeditions. When this could not be effected, both the mother and issue were often abandoned to poverty and distress, to make way for one in circumstances to be a companion. Hunting being on the decline, its concomitants cease; not a tenth part of the numbers being now destroyed which were formerly. The husband and wife have separate property, and, on the decease of either, it does not descend to the offspring, but to the near relations. I have reason to believe that marriage will be soon introduced with some significant ceremony, and this custom altered in favour of the issue, and the marriage contract be perpetuated. Several of mixed blood have been lately regularly married, and the practice would soon obtain currency were it not for the licentiousness of the whites who are contiguous to, or live amongst them, and use their influence to continue the illicit commerce of the sexes. Should marriage, and the observance of the sabbath, be obtained, I should flatter myself a sufficient *palisade* would be raised to prevent a recurrence to their former barbarism.

To ascertain the right of property as it increases will be more difficult, and require more regulations for its adjustment. Already are they almost too numerous for the recollection, and therefore must soon be written and shaped into regular form. This will require scholarship, and acquaintance with civilized life. It is my wish, that the school should furnish these necessary agents; and, as the necessity for their aid increases, I hope their numbers will increase, and thereby their business be done without the jealousy arising from connexion with the white people.

I herewith send you the copy of a note received from the commissioners at the treaty, on the subject of the childrens' exhibition. By it you will see their sentiments and feelings on the occasion.

"To the Rev. Gideon Blackburn.

"SIR,

"HAVING had the pleasure of your company several days at a treaty with the Cherokees, on the Highwassee river, and having also had the pleasure of being present at the exhibition of the Indian children in their several lessons of spelling and reading, and having also seen sundry specimens of writing done by some of those children whose education you superintend, we cannot do justice to our sentiments on the occasion, without expressing to you the satisfaction we enjoyed, and still enjoy, in contemplating the progress the Cherokees are making to a state of civilization & refinement, in exchange for the state of barbarism in which their ancestors had long been plunged. We sincerely wish you may be able to persevere in so laudable a pursuit, until you see it crowned with the desired success. We are, with sentiments of respect and esteem, your obedient servants,

DANIEL SMITH.
RETURN J. MEIGS.

Highwassee river,
13th July, 1805.

*The Evangelical Intelligencer.*

J. EWING, D.D.

*Engraved for W.P. Farrand & Co.s No. 170 Market Street, Philadelphia.*